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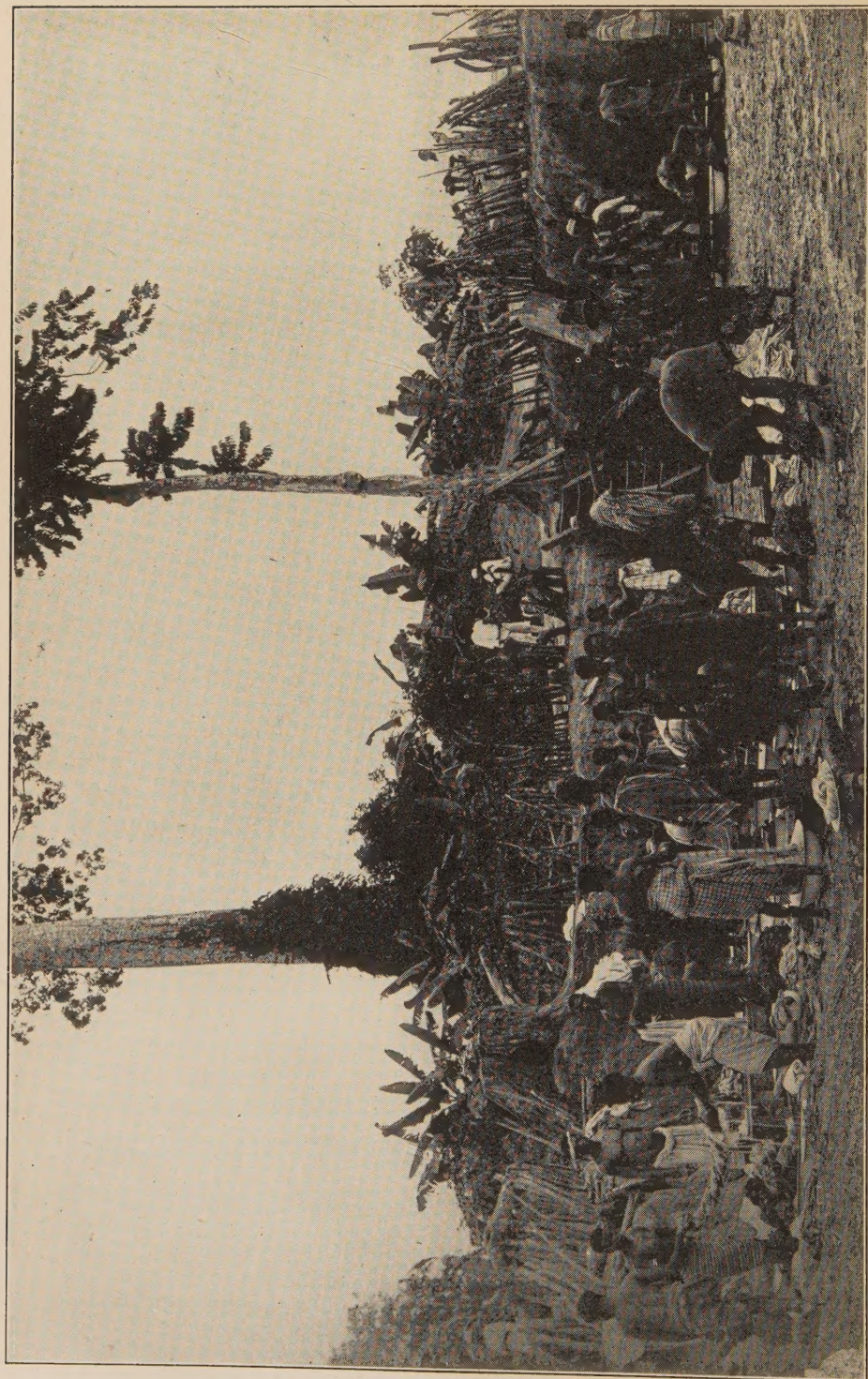
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NATIVE LAUNDRY IN LIBERIA WHERE NATURE SUPPLIES RUNNING WATER

The Land of "Ladies Last"

Bearer of Burdens for Her Master, the African Woman is a Chattel,
Not a Personality

By the Rev. Elwood L. Haines

For Four Years Our Missionary in Cape Mount, Liberia

SIETTA is a very little girl now, wearing nothing but a smile and a few fetiches to guard her from the spirits that bring sickness. She is a "chocolate drop" if ever there were one, and quite as delectable. You have only to look at her to feel that there is something of the angels in her makeup, with perhaps, just a dash of the devil to make her more interesting.



What will become of her? Grownups have an invariable habit of conjecturing futures for attractive children. But there is hardly need for conjecturing in Sietta's case. She is only three years old. Yet a man has already made a bargain with her father, old Sieffa Sanjah, to buy her when she becomes of marriageable age. That is the way lives are often arranged for in Africa. Of course she knows nothing of this agreement, being very young and chiefly interested in the sunlight, the rain, and the constant miracle of her own brown body. When she is not laughing and dancing, you will probably find her gorging rice by the fistful, or nursing a bit of bright cloth as any other child might fondle a doll.

When she was very small, she loved to sleep on her mother's back, safely tucked into the all-enveloping country cloth which her mother wore. All day long, sometimes, while her mother toiled

in the rice field, she would be jostled around in this improvised cradle, while the tropical sun beat down upon her sleepy head. Now she will soon be strong enough to relieve her mother of the baby brother who has preëmpted her place, and will stagger along quite valiantly under the precious burden.

Poor little woman! Seldom does the missionary see Sietta without experiencing a sudden heartache at the thought of her inevitable future. For that marriage bargain will be carried out to the letter. She will be very proud when she is old enough to join the *Greegree*, and learn how to dance, to deck herself in garlands of grass and daub her face and body in grotesque designs with white clay. She will be giddy with the thrill of admiring eyes and the enchantment of the rhythmic tom-tom; moreover the prospect of an impending marriage will seem very fascinating, for will not the younger girls look on enviously and acquire a new respect for her? And is not her marriage dowry greater than that of any of her playmates?

When the *Greegree* session is over, there will come a great feast and night after night of glorious dancing marking her debut into womanhood. True, she will be but fourteen years old, but already she will have become beautiful and the smooth grace of her body will warn her aged bridegroom that it is high time to anticipate any advances on the part of the young bloods of the neighborhood, by the payment of the marriage dowry. She might even fall in love, and that would seriously complicate the arrangements! So the father, Sieffa Sanjah, will be consulted, the contract concluded, the money paid, and

Sietta will thereby become the bride of Momo Dallah, who is of the same age as her father but is a *big* man, with houses and farms and slaves in plenty. A notable marriage indeed and one of which any African girl might be proud!

Sietta will not realize on the gala day of her existence that a life of slavery is her lot as a woman, coming as she does of a race whose women have never known the glory of freedom.

Yet virtually a slave she is doomed to be by right of purchase, to be completely under the domination of her husband and subject to his humor and desire. As a watch is purchased at a jewelry store, so are African girls bought and paid for from the huts of their fathers. Nor does the analogy stop there. The value of a woman is about equal to that of a fairly good watch, if she is attractive and unmarried. The owner of a watch may use his purchase as he likes—who has the right to say whether he shall keep it or throw it

away? The African husband, by the same token, is at liberty to lend, exchange or sell his wife, to present her to a friend as a mark of esteem, or even to drive her away from his quarters forever if she should be so foolish as to disobey or displease him. In the event of his death, she is accounted as part of his estate, to be turned over with his other property to his heirs.

Such is in brief the future of little Sietta, who today plays so gleefully in the warm sunlight. The time will come

when she, like her mother before her, will toil in the rice field, while her lord and master sleeps peacefully in his hammock or plays *wurri* with his friends to while away the long and eventless hours. She will weave his cloth, pound his *fu-fu* and bear him children. To her he will always be *Mi fa*, "my father". On entering his presence, she will be required to bend

her tired body in the salaam of reverence, speaking to him only at his will and pleasure. An indifferent wave of the hand will advise her whether it is wise to proceed. And should she violate his mandates, you will hear her shrieking in agony beneath the whiplash, for where is their any distinction, in matters of discipline, between a wife and a slave? Fortunate, indeed, will she be if she become the chief or favored wife of her overlord, for certain rights will then accrue to her by virtue of her position, such as exemption from various disagreeable duties, nominal

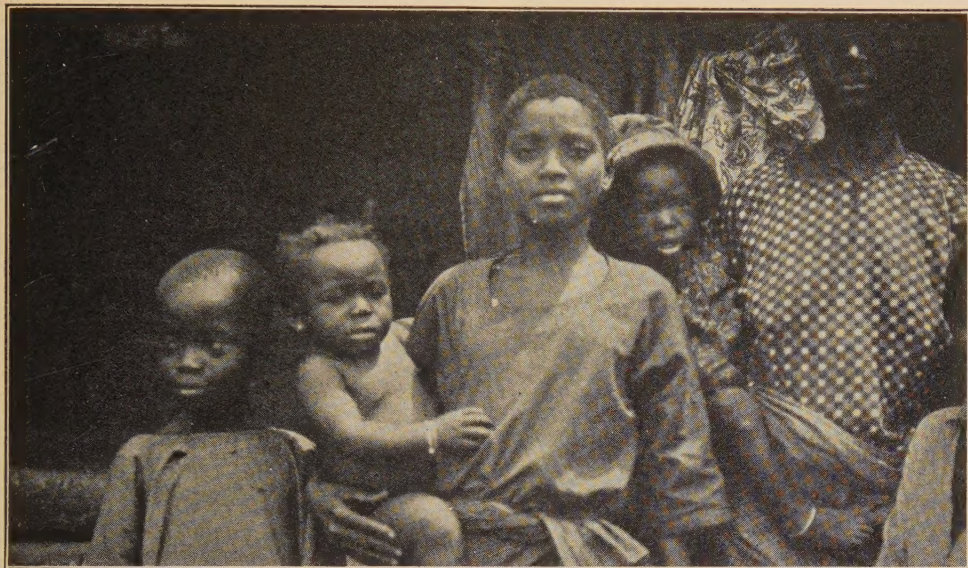
WOMAN

YOUR skin is black and your nose is flat,
Your hair is a mess of braids and clay;
You sprawl in the sun or squat on a mat
And live in the low-down, heathen way.
But your breast is soft to the nestling head,
And your eyes are warm with the self-same love
As Mary's were in the manger-bed,
When the angels sang above.

You are charmless and crude and not to my taste—
You are too graceless and unashamed;
Too flat in the feet and thick in the waist,
Too stupid and brazen and untamed.
But I've seen you cuddle the babe on your knee
And One stood guard at the open door,
And watching you there, I seemed to see
The smile that Mary wore.

control of the household, supremacy over the inferior wives and even special leniency from her husband if she is guilty of an unwifely offence. But who knows whom he will favor tomorrow? Or which wife may subtly displace her by poisoning her portion of rice? Who knows? It is but a shaky pinnacle, and the best.

The grace of courtesy towards women is unknown in un-Christian lands. To honor the mothers of the present and the future is one of the sublimest acts



WOMAN IN LIBERIA HAS "THAT HIGHEST OF EARTHLY GIFTS, MOTHER-LOVE," AS WELL DEVELOPED AS IN MORE HIGHLY CIVILIZED COUNTRIES

in an all-too-careless world—the sort of thing that makes the heart glow because it is of such a clear Christlikeness. In Africa, there is no recognition of women by the raising of the hat or a courteous bow, no stepping aside on the trail to let them pass, and no kindly hand offered to them in distress. There are absolutely none of the thousand-and-one such little things that sweeten life among us. It is a land of "ladies last". No African of any consequence would eat from the same bowl with a woman. To the wife and the slave are allotted the remnants of the meal after the favored males of the family have eaten their several portions. Very few civilized Africans would sit at the same table with a woman. One seldom sees women seated at all when men are present, and such an act as the surrender of one's seat to a woman would be regarded as a distinct *faux pas*.

The woman is the bearer of burdens. If a man goes on a journey, it is quite the proper thing for him to take some of his wives along to carry his belongings. If in the course of the journey he finds it more comfortable to travel minus some article of clothing, it would

naturally occur to him to take it off and deposit it on the top of the load that was being borne by one of his wives, notwithstanding the fact that he himself was empty handed. For a free-born man to carry anything in Africa is a breach of the social code. He will seldom carry *himself* if he is a person of any consequence, but will ride in a panoplied hammock borne on the heads of four slaves. Such a privilege, it is scarcely necessary to explain, is never enjoyed by a woman.

What is true of the treatment of women among the pagan tribes is even more true among the Mohammedans. The Koran clearly (?) explains the status of women in the *Sura* ambiguously entitled "The Cow". No provision is made for them in the scheme of paradise, except as creatures to add to the delights of men. It was Islam which gave birth and impetus to the theory that women have no souls. Partly for this reason, and partly because of their social inferiority, they are forbidden to enter the inner shrine of a mosque, but an outer court is provided where they may congregate at the hours of prayer. One seldom hears of



A GOOD AFRICAN WIFE AND MOTHER
She was a friend of our mission and became a Christian

female Mohammedans or sees any effort made to win women to that faith. I doubt whether it ever occurs to a devout Moslem whether or not his wives are believers. If one of them should embrace Christianity, only then would it be discovered that Islam was the faith she renounced.

Under the Moslem regime it is impossible for any woman to rise above the conditions with which her life is surrounded. Among the pagans there have been cases in which women have ruled chiefdoms and tribes with an iron hand—Amazons or Shebas who, by force of character and exceptional circumstances, rose superior to the entanglement and the enslavement of their sex. But the whole scheme of Mohammedanism is so saturated with the idea of woman's natural inferiority, as in the ethical code where it is stated that a lie is permissible to an enemy and to a woman, that such a state of affairs could never come about. Her suppression is absolute and unescapable.

Gather not from this, dear reader, that the life of woman in Africa is one of intense and prolonged misery. Is a beast discontented because he is not a

human? Does the heart crave for what it knows not of? If you should see her in her slovenly unloveliness you, too, might wonder whether she has a soul at all. If you could witness her graceless abandon to the pleasures of the dance, or hear her harsh crescendo of mirth ringing in hut and rice-field, you would not doubt but that she is content with her enslavement, seeing that she knows not that she is a slave. But by no stretch of the imagination could you mistake her condition for one of whole-souled happiness. Hers is but a meager horizon, and she has never glimpsed beyond it the vistas of true, emancipated womanhood. Uncomely as she might seem to you who have learned to associate, almost sub-consciously, lovely gowns, color schemes, scents and clever repartee with lovely woman, she has all the latent gifts of woman the world over—tenderness and divine compassion, and that highest of earthly gifts, mother-love.

There is no nobler task before the Church in Africa than the exaltation of womanhood. There is no hope for a land until its manhood learns to revere and protect the mothers of the race. But there is no more difficult phase of the Church's effort in Liberia than the education of girls—to get them into the schools and to keep them there unmolested. What father in Africa is so foolish as to be seriously concerned about the training of his daughters? "Learning book" is all right for the boys—they will perhaps become clever traders and separate the white man from some of his supposedly inexhaustible fund of treasure.

But for the girls he has other plans. There is a little matter of a marriage dowry, and the missionary seems too interested in marrying off the mission girls to Christian men in the civilized towns, regardless of the marriage arrangement already made. Who would be so careless as to lose the promised head-money to please the "God man's" whim? Missionaries seem to have the habit of disregarding the prerogative of the father in the case. Rare indeed,

therefore, is the man who will agree to the education of his daughters—sometimes the only thing to do is to buy them as one would buy slaves. Even after a girl has been secured for a mission school, pressure is continually brought to bear upon her to abandon the ways of civilization and return to the life of her people. And there is the tragedy of it—sometimes the pressure is too strong for her, and she turns her back forever on a scarcely recognized Christ to conform to custom and take up the cross of her womanhood, as she knows it, without complaining.

But there are those few Christian women (so few indeed!) to whom the Church has brought a standard of free-

dom and an eternity of hope, and an equal share in the things concerning the Kingdom—faithful wives, teachers and catechists, all bearing witness to the vision of salvation which has come to their people like a feeble flame burning bravely in so great a darkness. They are the nucleus of a new regard for womanhood in Liberia. Only when every woman, however, comes to be regarded as a personality instead of a chattel, a living soul rather than an animated tool to be picked up and laid down at pleasure, a being endowed with God's greatest power and privilege—the motherhood of men—can Africa, the "Land of Ladies Last", the sleeping giant, awaken from age-long sleep.

Japanese in South America

From the Report for 1923 of the Bishop of Southern Brazil

For some years past a tide of Japanese emigration has set strongly toward the prosperous state of Sao Paulo, in Brazil. Many of the Japanese now own their land-holdings, and while the coffee orchards they have planted are growing to the fruit-bearing periods, they are supporting themselves by the cultivation of rice and cotton. Their well-known industry and efficiency are making them felt wherever they touch the soil, as well as in the centers where effective manual labor is needed. In the great coffee port of Santos, perhaps 60 per cent or more of the stevedores who handle coffee shipments are Japanese. I am assured that there are already 70,000 Japanese in the state of Sao Paulo alone.

Along with the tide came a young graduate of one of the Church colleges and of the Tokyo Theological School, Mr. Yasoji Ito, bringing me an entirely satisfactory letter from Bishop McKim. Canon Morray-Jones, the Anglican chaplain of St. Paul's Church, Sao Paulo, has known him for some months. He is regular and faithful in

his communions, exceptionally reverent and devout.

I appointed him to continue the work of a catechist such as he did acceptably at Osaka. He has presented ten candidates for Holy Baptism to Canon Morray-Jones, who baptized them at my request. He has since prepared seven candidates for baptism, and has six or seven awaiting confirmation. He has held forty-five services in different parts of the state.

Upon the arrival of the Rev. Mr. Krischke in Sao Paulo, Mr. Ito will be put under his charge.

I can poorly portray the thrill of joy and sense of blessing the prospect of the Japanese work gives us, and the signal way in which God has seemingly sent us the human instrument, tested and fitted for the task. Our young Church swings forward gladly to help convert this great army of heathenism at this strategic time, when their shifting from the old Asiatic to the new American world would seem to make less logically difficult their transition from the old paganism to the new and ever-living Virgin-born Christ.



THE MUSIC CLUB OF ST. MARY'S HALL, SHANGHAI, AND ITS INSTRUCTOR



THREE GENERATIONS OF CHRISTIANS IN CHINA

Christianity has taken root so deeply in the life of China that families like this are no longer very rare

Round the World With Miss Lindley

IX.—China: In the District of Shanghai

Miss Grace Lindley, the Executive Secretary of the Woman's Auxiliary, who is making a trip around the world to visit the missions in the Orient, has promised to share her experiences with the readers of *THE SPIRIT OF MISSIONS*. This is the ninth instalment of her journal.

A POSSIBLE result of learning that you cannot hustle the East is that you may be surprised by arriving before you are quite ready. Warned by past experience we managed to be ready when we arrived at Nanking, our first stopping place in the diocese of Shanghai.

Someone should draw the picture of arrivals at these River cities. It is tremendously interesting to watch the women and children come out in round pan-like boats to beg (these boats remind you of our nursery picture of the three men who went to sea in a tub), and although you hear dreadful things of the Beggars' Guild you can rarely resist throwing coppers into their boats or into the nets held up to you on long sticks. As you come nearer shore you watch the men jump from the dock (or hulk as it almost always is) onto the boat until you are finally fascinated by the noisy mobs on hulk and boat, and

then you suddenly wonder what you will do if you have to descend unmet into that mob, only to tell yourself that of course you will be met, and at that moment you see a "foreigner" or "foreigners" who are either old or new friends waiting to welcome you. From then on you have no more responsibility, you just follow, as in this case we followed Miss Hammond. You stand a deeply interested spectator as she bargains with the driver of the little carriage and then you stare your eyes out as you go through another Chinese city so like and yet so different from other cities.

We had less than twenty-four hours for all we wanted to do in Nanking. Our first "doing" was lunch with Mrs. Magee and Miss Hammond in the nice new rectory at Hsiakwan. There too were the new buildings for school and parish house, the latter containing the room used as a church. After lunch

we started out to see all that could be crowded into the afternoon, for beside our own work, Ginling College and the Language School were places we very much wanted to visit. Ginling seemed almost perfect with the beautiful new buildings in charming Chinese style housing a modern up-to-date college for women. You couldn't help wondering if the lack of a wall around the grounds was indicative of changing China, and most especially of emancipated Chinese womanhood. You were glad that the new freedom should be bestowed in such a place and under such leadership as that of Mrs. Thurston. And it was good to think of the graduates of St. Mary's and St. Hilda's who go there.

Then came our visit to the Language School where we found five of our new missionaries, and their enthusiasm over place and work almost convinced us that the Chinese language is conquerable!

Then off to our own mission in the city we went to find a big new church which, standing as it does near the old one, (now used for classes) is eloquent testimony to the growth of the work. We made an informal call upon the Rev. W. A. Seager, but postponed our visit to the Divinity School to the next day. We then went to the compound on which is our day school and the house of Dr. and Mrs. Ridgeley and Rev. William P. Roberts and Mrs. Roberts. Seeing the latter brought memories of the days when as Dorothy Mills she worked with Deaconess Goodwin in the Church Missions House and it was delightful to be her guest. After dinner a few of the Chinese women came in and that little informal gathering was a great pleasure.

Immediately after breakfast the next morning, we went to see one of these women, the remarkably interesting head of a government orphanage. From there we made a hasty visit to the Divinity School, not too hasty however to realize a little of what the students

in the two classes we visited will mean to the Church in China.

Yangchow was our next objective, reached not by the river, but first by a railroad journey of a few hours to Chinkiang, where Miss Bremer met us and where kind friends of hers in the Baptist Mission gave us lunch. Then across the river to a waiting motor—it doesn't sound possible, does it? One of the strangest things in the China of today is this mixture of old and new. As the car sped along the dusty but fairly good road, we passed the more usual conveyance, the wheelbarrow, and we exchanged our car for a wooden ferry poled across the canal and got into rickshas for the last part of our journey, this time through the narrow streets of the old city to the gate of St. Faith's School, with its hospitable Ladies' House where the teachers—except Miss Bremer, who is principal and sleeps in the school—live. Here there was the school to see, a junior auxiliary branch to talk to, and a delightful supper to which the workers, some twenty, came. The next day there were to be seen the church in the city with its interesting club rooms, the little church and school where Deaconess Putnam works, and Mahan School. In that institution Dr. Ancell has watched a little school grow into a great one. The compound is a satisfaction, indeed, with the school buildings, the new church just being finished, the dispensary in Dr. Ancell's house, managed by Mrs. Ancell, (who is a doctor you know) and Mrs. Green (who is a nurse), the house where the foreign teachers live and other houses for the work. Mrs. Ancell added to her kind hospitality at lunch the pleasure of a call upon a charming, cultivated Chinese lady, who took us about her beautiful house and garden and of course gave us tea. She is not a Christian but you dream of what her influence may be if she ever does become one and you covet that joy for her and her two charming daughters. It is in calls like this that you realize how crude are Western manners compared



SCENE IN A PLAY ON THE GROUNDS OF ST. MARY'S HALL, SHANGHAI

The dramatic instinct is highly developed in the Chinese. This play was given by the girls of St. Mary's in honor of the birthday of Confucius

with the gracious Eastern politeness. By trying "to do as Mrs. Ancell did" you hoped you did not commit too many "social errors," but your attention couldn't but be divided between trying to divine just the right time to go from the lowest to the highest seat and trying to see your hostess, her clothes, manners and house, without staring!

The next day Miss Putnam helped us retrace our steps to Chinkiang, where we took the train for Soochow. This is the "Venice of China" and it is absolutely fascinating. To leave the train, met this time by Mrs. Standing and Miss Minhinnick, and to be rowed in a quaint boat up the canal through the Water Gate into the city and through its crowded waterways overhung by houses on each side, made you long to be a painter, for it would take an artist to paint the pictures we have seen and it would take an artist in words to describe as they should be described the work and the workers and the services and meetings. That beautiful Palm Sunday will not be forgotten. There were first the early celebration of the Holy Communion, and then

two services of confirmation. The church is both the parish church and the school chapel, and the congregations are too large to be combined. The kind chairman of the committee, planning my timetable, suggested that I should attend only one, probably the parish one since country people from out-stations would be at it, but I knew that nothing would keep me from both and both were most impressive. There were country people, men and women, kneeling before the Bishop at the first; there were fine manly boys at the second, renewing those vows which by their "own confession" they had made in baptism. That second service ended with the hymn *The Son of God goes forth to war*, and it seemed even more real than it does at home. It cannot always be easy anywhere to "follow in His train"; it must often be done through very real struggle in China.

There was a junior auxiliary meeting in the afternoon at the Girls' School under Miss Jordan at which the girl president presided, reading the prayers and introducing the speaker, and one of the Chinese teachers interpreted. Then



GIRLS OF EPIPHANY SCHOOL, SOOCHOW, GOING TO CHURCH ON PALM SUNDAY, 1924

In nothing, perhaps, has the Christian religion wrought such a change as in the condition of girls and women in China. There is yet much to be done, as the picture on the next page shows

those charming youngsters presented a fascinating doll which is going to take the long journey to America. Visits to temples, gardens, pagodas, lunches and dinners in hospitable homes, must be left out of the story as told but not as remembered. If the climb to the top of the pagoda conducted by Mr. McNulty has to be omitted, we can mention the visit over the Soochow Academy where he showed us old and new buildings in a school that is so tremendously worthwhile that it helps you to see such places not just as one kind of missionary work but as institutions having a mighty influence in the awakening and developing of a mighty country.

Monday we started off for Zangzok, a trip done in a launch up the canal, taking between six and seven hours. There are no rickshas in Zangzok. That is indicative of its being an old-fashioned place in the interior and that, of course, made it all the more interesting. It probably was other things beside interesting to Mr. and Mrs. Wilson when they first went there, miles from other foreigners, with the nearest doctor at Soochow. Today there is a lovely compound with a church in Spanish mission style (that may seem odd but it really fits in quite charmingly) and a boys'

school, both given by Mrs. Mortimer Matthews in memory of her parents. There are the residences of Mr. and Mrs. Wilson, Mr. and Mrs. Sanford, the Ladies House where Deaconess Paine and Miss Hill live, and the house for Chinese women in training. A few minutes walk away is the little school started and developed by Mrs. Wilson in a nice little new building which some day must not be little. And not far away is the new hospital, small too but capable of development and all in such good order, and doing such good work under Dr. Pott and Miss Weir.

Wednesday evening saw us back in Soochow, and Thursday morning before taking the train to Wusih we visited the little day school under Miss Minhinnick and the fine woman's school under Mrs. Standring. This last is a training school for women workers directed by Mrs. Standring, who also finds time, or makes it, for outstation work in the country. As you heard her and Mr. Cox tell of their work you wished you could equip these stations, and so little, only one or two hundred for each place would be needed.

Wusih was where we spent the last two days of Holy Week. The fine big church is a gift from Mr. and Mrs.



A WEDDING PROCESSION WHICH MAY BE SEEN ANY DAY IN CHINA

The bride is borne to her new home in a closed chair. Often she has never seen the face of her husband until she steps out to begin her new life

George Zabriskie, of New York. On the compound, there is a girls' school in a rented house outside under the supervision of Miss Rennie which should be, must be, developed, and on another compound St. Andrew's Hospital. The little new chapel had just been completed and now they are praying twice a day in the wards that priority No. 115 will be given so that they may have the new ward so urgently needed.

Mr. Dyer took the Good Friday service in the country and one of the Chinese clergy took the one at the Church of the Holy Cross. Of course it was all in Chinese but you knew the psalms and lessons and hymns. The collect for Jews, Turks and Infidels took on a new meaning as these Chinese Christians prayed for God's ancient people, and for Mohammedans, as they translate the second word. Of the sermon we could understand only the preacher's gestures as he pointed to the Crucifix. Easter Even brought a meeting of the Auxiliary, and then we all went over to the church. After the first part of Evening Prayer had been said twelve men presented themselves at the altar rail to be admitted catechumens. There were questions asked by the clergyman, and answered by those men and your

imagination pictured future possibilities as you thought of those other Twelve in the first Holy Week. Then came baptism of about thirty babies and little children, men and women. Can you see the congregation gathered about the font, the babies and children led by parents or Godparents to be blessed by the One who loves little children? And do you realize that such a baptism means that the little ones mean at least two generations of Christians?

And finally came the last week of our visit in China to be spent in Shanghai itself. It began with the Easter celebration in St. John's in Chinese and it was a beautiful day in a wonderful place. But it is quite impossible to find time and space to describe that busy, interesting week. There was St. Elizabeth's Hospital on Monday, shown by Dr. Fullerton and Miss Wells and, it happened, a Chinese Christian wedding later that afternoon in St. Peter's Church next door, where the bride, a former St. Mary's girl, was given away by Miss Fullerton. Tuesday Miss Cartwright took me on a country trip (I do so want to tell you about that!). Wednesday, St. Luke's Hospital, where Dr. Morris showed us that intensely interesting place, and lunch afterward

with the foreign workers, Miss Bender, Miss Falck, Miss Groff, Miss Lenhart, Miss Schleicher and the pharmacist, Miss Duncan. That afternoon a reception in the library of St. John's, given by the Chinese auxiliary preceded by a meeting presided over by Mrs. Chang.

Thursday, all of wonderful St. John's to see, guided by Dr. Pott, and a meeting in the afternoon for the foreign Woman's Auxiliary. Friday, a visit to the native city, Grace Church, and All Saints Church and Miss Piper's school. Saturday, the Door of Hope, and a meeting with the women missionaries.

And so came the last day there. It couldn't have been a nicer Sunday for it brought service at the Church of Our Saviour, a self-supporting parish, a delightful lunch in the guest room afterward and in the evening a visit to St. Mary's. We had seen the school buildings the day we stopped on our way to Manila and had been delightfully pleased and impressed with them, but as it was New Year's the girls were not there. Now we met the cabinet of the *Tsing Sing Wei* (the Missionary Society) the faculty at tea and afterward attended a meeting of the *Tsing Sing Wei*. My first talk in China had been to the girls of St. Hilda's at Wuchang, and my last was to these girls of St. Mary's, Shanghai. The realization of what it may mean to be a Christian school girl in China today is almost overwhelming.

So ended our visits to our own missions, ended as they began in the most hospitable home of Bishop and Mrs.

Graves, which we had made headquarters and in which we spent that last delightful week.

Then came the departure for Peking, with many reminders of what had happened to Miss Aldrich and suggestions as to proper behavior in meeting bandits, but it proved an uneventful and safe affair. Though the train carried searchlights, soldiers and guns, we were unable to get up any excitement even when a guard obligingly told us on the second day that we should reach the bandit country at about seven that evening.

Because it is not my province to report non-missionary sight-seeing, if indeed I dared compete with the descriptions of writers on that wonderful city, I will not describe the few short days in Peking, except to say that we had the pleasure of meeting three more of our missionaries there. Mr. Taylor, Mr. Schaeffer and Miss Bennett are studying in the Language School and were good enough to offer help of any and every kind. It was a great regret that the English missionaries were quarantined so that we could not visit them. We went out to the English Cemetery for it is there that Deaconess Scott was buried. It is cause for deep thankfulness that the Church in China has had and has such leaders, leaders who like Katharine Scott see into the future and build well and wisely against that time, perhaps not so far distant now, when the Church will be entirely led by Chinese.

Next Month

BISHOP CARSON has promised an article reviewing the fifty years of our Church's work in Haiti, beginning with the consecration of Bishop Holly.

In her world tour Miss Lindley has revisited Kyoto and will give a most interesting account of our missions in that district.

With a delightful companion, Miss Alice H. Gregg, we will visit a Chinese city where a Chinese clergyman has been in charge of our mission for seven years.

The story of the life work of Helen S. Peabody, which was promised for September, will positively appear in October.

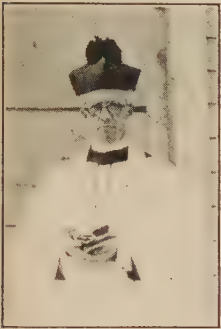
The Church's Answer to the Challenge of Columbus

Our First Permanent Church Building in the Dominican Republic Is Dedicated With a Simple Ceremonial

By the Rev. A. H. Beer

Missionary at San Pedro de Macoris

IN the June issue of THE SPIRIT OF MISSIONS for this year there was an article from the pen of our beloved missionary, Mrs. Wyllie, of Santo Domingo City, telling of the many missions in the Dominican Republic without a single church building. That article was written many months ago, when dreams of any church building in this land seemed



THE REV. A. H. BEER

to us far from realization.

But if anything stays uppermost in a missionary's heart it is "faith," and certainly it has been the one great stay of those whose lot it has been to labor in the Dominican Republic. Now, at last, we can record the opening of the first permanent building for the Church in what has been truly called "The Land of Sorrows."

No reader of history needs to be reminded of the past of this land, but we pray there may never be a repetition of those dark days of years ago. Things have changed during the American Occupation and we are today seeing the fruits of labor spent in making things better.

A year ago the writer of this article made a plea in this magazine for a church in the district of Macoris where he serves. All around are large sugar plantations and mills, known as *centrales*, and on these *centrales* many hun-

dreds of English-speaking negroes labor. In the majority of cases they came from the British West Indies and belong to the Mother Church of England. They have seen the great things for which the Church stands and the environment she can produce. But since coming to the Dominican Republic—and some have been here over thirty years—they have had no opportunity to get what their Church can give them.

The Centrale Consuelo, eight miles from San Pedro de Macoris, is one of the best in the country and everything is done to help the employees. The administrators gave us the land and the material for a church. They also furnished the labor, on the condition that we pay for the work done. We were fortunate in having in our midst a good Churchman who drew the plans for the building. Work was begun in May of this year.

On Sunday, June 22, we opened the church for services and called it St. Gabriel's. It was with a glad heart that we drove the eight miles from Macoris to Consuelo early that morning to celebrate the Holy Communion. In the afternoon, by dodging the heavy showers, we drove to Consuelo again, accompanied by Archdeacon Wyllie. Fortunately, the rain held off and we had the pleasure of a large attendance of people.

The large brass band from the *centrale* led the procession, followed by the benevolent associations, with banners and colors, to which many of our people belong. Arrived at the church



THE PROCESSION ON ITS WAY TO THE NEW ST. GABRIEL'S CHURCH

Headed by the band of the Consuelo Centrale, the procession, with its vested choir of St. Stephen's, its banners of the benevolent societies, and the people in their gala dress, made an imposing appearance (For other pictures of St. Gabriel's see page 586 of the Pictorial Section)

door, the writer stood on the steps and with appropriate prayers and versicles called the assembly to order. The hymn *O God, Our Help in Ages Past* was lustily sung to the accompaniment of the band. The writer then made an address, pointing out the sacredness of the occasion and thanking God for the work of those Bishops of the English and American Churches who have labored in the West Indies, not forgetting the energies put forth by our first missionaries in the Dominican Republic, Archdeacon and Mrs. Wyllie.

Then Mrs. A. T. Bass, wife of the administrator of Consuelo, was presented with a mahogany box containing a Bible, Prayer Book, Hymnal and a Manual of Private Prayers as a remembrance of the day, and was also asked to receive the key with which to unlock the door of the church.

After Mrs. Bass had unlocked the door and proclaimed the church open the choir of St. Stephen's, Macoris, led the procession into the church, singing *Onward, Christian Soldiers*. The key was then presented to Archdeacon Wyllie, who received it on behalf of the Domestic and Foreign Missionary So-

ciety of the Protestant Episcopal Church in the United States of America.

Archdeacon Wyllie then read appropriate prayers before the altar, lectern, pulpit and font, after which he made an inspiring address on the meaning and purpose of the new church and urged the members to go out as messengers for Christ.

After the offertory and prayers from the altar the service closed with the hymn *Fight the Good Fight*.

Thus closed the first service in our permanent Church building in the Dominican Republic, and none would wish otherwise than that it may be a harbinger of many such buildings in coming years.

A GOOD standard typewriter is needed as soon as possible for the Julia C. Emery School at Bromley, Liberia. A rebuilt machine costing approximately \$60 would be satisfactory. The secretary of the Department of Missions will give further information. Address Dr. John W. Wood, The Church Missions House, 281 Fourth Avenue, New York N. Y.

"Flowers of Thy Heart, O God, Are They"

How Two Auxiliary Circles Were Started in Cotton Mill Towns

By Katherine Hamilton Webster

Church Worker in All Saints' Parish, Roanoke Rapids, North Carolina

THE cotton fields were all abloom when I came to town and somehow those lovely pink and white blossoms in the broad fields are always associated in my mind with a vision of our women who work in the cotton mills putting on the beautiful garments of righteousness. The brotherhood song *God Save the People* has lines in it that swing along like the wind-blown blossoms in the cotton fields:

Flowers of Thy heart, O God,
are they;
Let them not pass, like weeds,
away!
Their heritage a sunless day,
God save the people!

"Flowers of Thy heart!" To be sure, some of them are rather dusty flowers, drooping and thirsty flowers, and, oh! in such need of the Water of Life to refresh them.

The good rector expressed the wish, "Please organize the women in the mill villages in circles of the Woman's Auxiliary."

"Well" we have a live rector here," was my thought. The regular Woman's Auxiliary of the parish has about thirty members and they are doing a big work. The Second Circle, eight charming young women, who work in the banks and mill offices, do their Church work and hold their meetings at night, and they are also a great credit to the parish.

"Come and help me start a Woman's Auxiliary please," I pleaded to the women (all white women) who have worked in the cotton mills, and who do work now when they can get someone to take care of their children. In our first meeting in one of the homes there

were three women and over twice as many children, and all were unbaptized. As the weeks passed the little Auxiliary took shape, solid and sure, and grew. It was not even a lawful Auxiliary at first as no one was baptized. The encouraging way the women always spoke about coming to our church proved a stumbling block. "O, one church is

as good as another, I go to all the churches, there is good in all." How many times I listened to this. Sunday found them first in one place, then in another, today with us and next week at the Holiness tent meeting. How to get them settled! It was like gathering feathers in my fists. When I opened my hands the feathers blew away. The feathers are still flying, but some are clutched.

At last in desperation I made one requirement, that to be a member of these circles we work for All Saints' Church here, and the Episcopal missions all



THE AUTHOR

over the world. I told them that we could not do good work going from one Christian denomination to another, nor could we support more than one Church. To this last they agreed heartily. Since the members had very little money, I asked them that they show their love in service. Our work was to win souls for Christ, to come to All Saints' to service, and Church School, and to bring others with them to worship God; to learn the mind of Christ and to bring others to be baptized and confirmed; to gather the little ones for Church School and to help their neighbors whenever necessity demanded; in



A MEMBER OF THE THIRD CIRCLE WHO WORKS IN A COTTON MILL

illness to put their neighbor's home in order, to care for their children and to distribute clothes to the needy from the Comfort Closet.

And I worked in a singular manner. I had the unbaptized bringing others to be baptized and confirmed. At every meeting I read the Bible, especially choosing the places in it about baptism and confirmation. The members ought to be able to recite the eighth chapter of Acts verbatim now. As the women in our two village circles can not read I do all the reading and they take part in the discussion. Then there is always a social hour afterward. They speak with pride of their circles, but although all of them and almost all their households are now baptized and confirmed, they are lax in their church attendance. They simply have not the church-going habit. "We did not know you wanted us to come to church all the time," one woman complained. "We are glad to be baptized and confirmed but we do

not like to come to church all the time." The hardest thing to make them realize is the life-giving power of the Blessed Sacrament. Only a few of them realize the joy of using the little blue Thank Offering Boxes.

There were fifty-seven confirmed in two classes in one year and we knew that many of these were brought in by the members of these two circles. Our Auxiliary is still a little band; we have reached many, but as in all manufacturing towns it is a floating population and the people we have worked so hard to win move to another town. We cannot measure the work, but we can only pray that with God's help we are making some flowers to blossom in the Garden of God.

Last year in the meeting the reading was on Japan, and the women in these new circles all enjoyed discussing the mill conditions there and comparing them with conditions in our cotton mills. They are so interested to know that we are to learn about mission work



A COTTON MILL TOWN BABY. CAN YOU BEAT IT?

and missionaries in China, and that they are to have the same subjects for study, though in such a small way, that the rest of the big Woman's Auxiliary all over the world is having.

It is the South, and people always say the kind thing. The woman who works hard all day in the cotton mill is no exception—toil does not make her less kind of heart. When the rector and his family are absent from town, their dog follows me into every unscreened door and sits behind me. When I rise to leave he rises usually. On a visit to a sick woman I apologized for this as he would not come out from under her bed. In her weak voice she said "Anything that loves you is welcome in my house."

There is a pitiful helplessness that goes with poverty and illiteracy. When they are not very ill, I fold a very small prescription, and then read it to them. It will run like this:

The Worry Cow
Might have lived 'till now,
If she'd only saved her breath.
She thought the hay,
Wouldn't last all day,
So she choked herself to death.

They like to commit these sayings to memory, and that is why we get on so well, we like the same kind of foolishness.

In the great crises of life which we all must face they have need of someone to speak words of courage and comfort. A child bursts in my room in the early morning with a note "The baby is dead, come at once." There are strange, strange sights with these people in their sorrows and troubles. Always these notes read "Come at once." It is my privilege to go.

This is but a glimpse of the humor and pathos the mission worker sees in the lives of our people who work in the cotton mills of Rosemary and Patterson Town in North Carolina.

An Appeal for Evangelism in the Church

"IF America is ever made Christian," declares the Rev. J. A. Schaad, until recently General Missioner in the Field Department of the National Council, in a persuasive and convincing little volume, entitled *Evangelism in the Church*, "it will be done through the process of Christian Evangelism." The author remains aloof from what he describes as "a so-called Evangelism so highly emotionalized, sensationalized and commercialized as to become discredited among thoughtful persons." Mr. Schaad's plea is for evangelism of apostolic type based upon the fact and deadliness of sin and of man's need for a Divine Saviour and the personal witnessing or telling about Christ by laymen so as to win men for Christ. In this ideal the author finds explanation of the marvelous growth of Christianity in the first century and powerfully supports his contention

from the New Testament record. The book convincingly takes the doubter into many parish centers where Mr. Schaad has beheld the miracle achievements of sane evangelistic methods unfold before his eyes. Methods are discussed in practical fashion and one leaves the pages eager to enroll as one who thus would contribute to the winning of men for Christ, to the strengthening of His Church and the early achieving of the Kingdom of God on earth. "Help make America really Christian" is Mr. Schaad's closing appeal, "by uniting in a mobilization of Christian forces for an 'Every-member Evangelism'."

Evangelism in the Church is published by the National Council and may be had from the Church Book Store, 281 Fourth Avenue, New York; board covers, 35 cents; paper covers, 25 cents.

Four Festival Days at Chants Academy

Some Achievements of the Past and Plans for the Future of a Self-Supporting Chinese Congregation

By Y. L. Chur

Secretary of the Vestry of the Church of Our Saviour, Hongkew, Shanghai

THE twentieth anniversary of Chants Academy, a boarding school for boys connected with the Church of Our Saviour, Shanghai, was celebrated on Saturday, May 31, 1924. The festivities commenced on the Wednesday before with the gathering of the parishioners in the Community Hall at seven in the evening for music and a modern Chinese drama. On the following evening the parents and friends were entertained with another Chinese play performed by the students of the third-year class. On Friday the evening was spent by having everything in English—a drama, music and moving pictures.

On Saturday the large parish church was crowded at 3 p. m., when Bishop Graves, Dr. Pott, the president of St. John's University, and Dr. Tsu, the rector of the parish and principal of the academy, entered and took their places on the platform. After the singing of the national hymn and prayer by the Rev. T. H. Tai, the rector proceeded with his address of welcome.

"We are gathered together in this place to celebrate the twentieth anniversary of Chants Academy. This is very true, but not all. This is, in the first place, the seventieth anniversary of the Hongkew parish, under whose auspices the school has been run. This parish was organized by the first Bishop Boone in 1853. For fifty years it was a mission of the American Church. In 1906 the parish became self-supporting, for since then it has been maintained by the Chinese Christians and administered by the native clergy.

"It is most appropriate for us to make use of this opportunity to express our sincere thanks to the Department of

Missions in the United States for its kind support and guidance, upon which the birth, growth and development of this parish largely depended, and this we can do only through its representative, the Bishop of Shanghai, by whose presence our gathering here this afternoon is greatly honored.

"Today the new building of Chants Academy formally opens. Its entire cost was \$35,000 Mex., which money was contributed by the parents of our students and the congregation of the Church of Our Saviour. Honorable mention should be made of one who, besides giving a thousand dollars, raised the largest amount of money in the building fund, Mr. Wong Koh Shan, chairman of the Board of Trustees.

"This parish is located in one of the worst but growing suburbs of Shanghai, where we are surrounded by masses of poor, ignorant people. The importance of doing some social work for the uplifting of our less fortunate brethren resulted in the building of Yenson Community Hall, which we formally open this afternoon. The building is a cheap wooden structure which cost \$10,000 Mex., including equipment.

"This occasion marks also the formal opening of a new institution known as the Han Memorial Institute. It is planned to give a primary education in English and Chinese to the Christian children of the parish and is established and supported by Mr. N. L. Han, a member of the vestry, in memory of his parents.

"This afternoon we also formally open our school of Popular Education, a nation-wide movement in which we as a parish with a Middle School must have a share. The proceeds from the



THE CHURCH OF OUR SAVIOUR, HONGKEW, SHANGHAI
For eighteen years a self-supporting parish of the Chinese Church

sale of all tickets this week will go to the expenses of this institution.

"We take this opportunity to unveil the marble tablet erected in memory of the late Mrs. Y. K. Friend, vestry-woman and choir-mother in this church for the past twenty years. Mrs. Friend died in March and in her death the parish has lost a good friend.

"This is the occasion of the twentieth anniversary of Chants Academy. The school had its birth in 1904 with eleven boys. Today we are one of the accredited schools of St. John's University. The new school building, though less than four years old, is already too small. Its classrooms, dining rooms and dormitories are crowded. This term the students enthusiastically started a campaign to raise \$6,000 for the purchase of the strip of land between our school fence and Dixwell Road. The property has been bought for *Tael*s 3,000, the students having raised \$4,000 Mex., and the campaign is not yet closed. The boys give this property to the school as an anniversary gift.

"We are planning another campaign for 1929 to raise \$50,000 for the erec-

tion of a substantial church hall to replace the present wooden structure, the new hall to be known as the Rector's Anniversary Hall in recognition of his twenty-five years of service, the building, with its auditorium, to be large enough to accommodate fifteen hundred people."

Following the rector's address the students sang their campaign song and a small boy came forward and presented the title deeds of the new property to the Bishop. Then Dr. Pott was introduced as the great-grandfather of the academy, as he had taught Dr. Tsu and also his eldest son, who is now a teacher in the school. He spoke on the close connection between the school and St. John's and the value of education in Christian schools and colleges.

The next speaker was Mr. T. B. Chang, manager of the *Shen Pao Daily News*, one of the early students. The singing of the school song closed the exercises, everybody going away greatly impressed with the feeling that the Church of Our Saviour, with its able rector, flourishing schools and community work, is undoubtedly a model parish in the Chung Hua Sheng Kung Hui.

A Chinese Experiment in Christian Union

The Fruits of Twenty Years' Effort Are Worthy of the Effort Made

By the Rev. H. E. Studley

Priest in Charge of St. Stephen's Church for Chinese, Manila, Philippine Islands

IT is peculiarly fitting that Bishop Brent, who is today the world leader in the efforts that are being made for the reunion of Christendom, should have been the founder of a mission which has been the means of bringing together numbers of Christian men and women of various communions into one body for work and worship in Manila.

Bishop Brent arrived in Manila in the autumn of 1902, and took what might seem to some the unusual step of consulting the leaders of the other missions which had definite work among the Chinese before deciding to begin work among them. The result was that when he appointed me as a lay reader for Chinese work in Manila it was with the full approval of the leading men of the Presbyterian and Methodist missions. Before coming to Manila I had been a lay worker at Amoy in the English diocese of Fukien, in the southern part of China, and was thus familiar with the language and people.

After about three weeks spent in making the acquaintance of as many of the Chinese Christians as possible, especially those who were Protestant but not enrolled in any local congregation, services were begun in an upstairs rented room on Calle San Fernando, the first Sunday in October, 1903. Seventeen Chinese were present at that first meeting and among them were members of the Anglican, Presbyterian, Congregationalist, Methodist and English Wesleyan Communions.

Among the worshipers on that first Sunday was the entire congregation of a Filipino Presbyterian Church. They insisted on coming, against my protest, because they desired the leadership which the Presbyterian mission was not at that time prepared to give them but

which they believed Bishop Brent's work had. Every one of those men, except one who soon retired to China and one who became a Roman Catholic for his wife's sake, became a communicant of St. Stephen's, being confirmed by Bishop Brent.

On September 24, 1905, I was ordained to the priesthood by Bishop Brent. Our first confirmation service was held in St. Stephen's on the afternoon of the same day.

In a sense as the first priest-in-charge of St. Stephen's I had to build from the ground up, but in a larger and a truer sense had foundations laid for me by such men as Dr. Boone, one of the first two non-Roman missionaries to Amoy and afterwards the first bishop of the American Church in China; Dr. Abeel, founder of the Amoy mission of the Reformed Church; and Fr. Fernando, priest-in-charge of the Roman Catholic parish of Binondo—three of the finest and noblest missionaries that ever accepted a commission from God and His Church.

In 1907 the Methodist mission decided to hand their Chinese work over to St. Stephen's, and their local preacher became one of the teachers in the night school which had been established in 1905, and also assisted in the conduct of evangelistic services. In 1908 this former Methodist leader was confirmed and given a lay-reader's license, and later he became a candidate for Holy Orders and has been ordained to the diaconate—so far I believe the only Chinese resident of the island to enter the Christian ministry.

The clean and upright life of the Rev. Ben G. Pay was a constant testimony for Christ and His Church in this community for more than twenty years, and there is a very large number of



THE RECTOR, PRINCIPAL AND CHINESE STAFF OF ST. STEPHEN'S SCHOOL

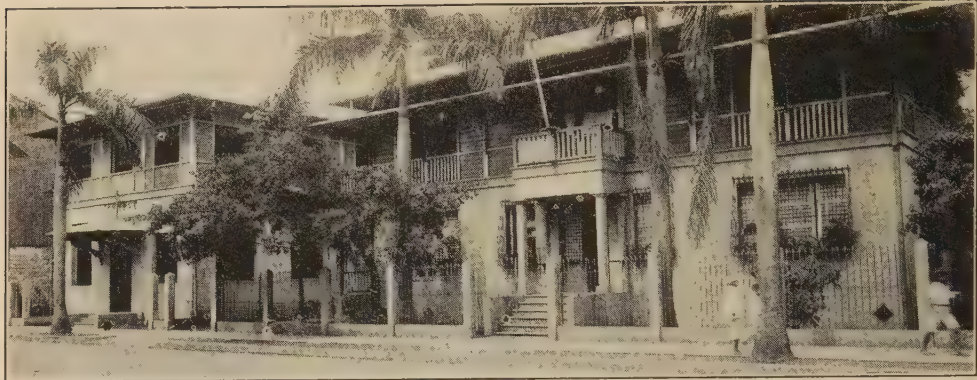
The Rev. Hobart E. Studley, the founder of St. Stephen's Mission, stands in the center of the rear; in front of him sits Miss Georgie M. Brown, the American principal of the school

young men and men approaching middle life who regarded him with gratitude and affection as their teacher either in the former public school for Chinese boys or in the schools which have been conducted by the Methodist mission and St. Stephen's. The recent death of Mr. Pay was a severe loss both to the community and the Philippine Mission.

Even before the Methodist mission was turned over to the care of Bishop Brent it had been felt that our rented quarters would no longer do for a place of worship, so we started a building fund to which the members contributed monthly subscriptions; a friend in America sent us \$500, and about twenty of the Chinese business firms of Manila, most of which were Christian, though not of our Communion, gave us about \$1,100 in appreciation of Bishop Brent's services to the community. In 1911 it was decided to buy land and build our church, even though we had

to borrow more than half of the necessary funds, and on March 31, 1912, we held our first service in the new church, situated at 722 Calle Reina Regente. At the same time that the new church was completed we moved into the new rectory which had been constructed at the same time with the church building on the adjoining site. St. Stephen's has, therefore, occupied its present quarters for more than eleven years, and it has now quite outgrown them.

All elements of the community have continued to coöperate in the work of the Church. As we make no attempt to proselyte the members of other Christian bodies, and as we are the only non-Roman body now doing any Chinese work, we very naturally receive many more accessions from the various Protestant bodies than from the Roman Catholics. On the other hands, as a large proportion of the older Chinese who are well-to-do are Roman Cath-



ST. STEPHEN'S MISSION FOR CHINESE, MANILA

The small building at the left is the church. It is now quite inadequate to accommodate the constantly growing congregation

olics and very friendly to us, we receive many times as much financial aid from them as we do from all other Christian Chinese outside of our own Communion. And it is not only financially that they have helped us; we have had their cordial coöperation in everything that we have undertaken for the welfare of the community.

While no one has any accurate figures it is probably safe to say that there are between 1,500 and 2,000 Chinese Christians in Manila; of these about 500 may fairly be said to belong to our following and nearly all of the balance to the Roman Catholic Church. There are about 100 unbaptized persons who are members of the congregation so our total following consists of about 600 people. Not very many, it is true, but enough, especially if we and the other Christian Chinese maintain the same attitude of mutual friendliness and coöperation which now characterizes our relations, to transform this community, which is still non-Christian so far as mere majorities determine anything, into a Christian community within a comparatively few years. And when one considers that the men of outstanding character, the men of real brain power, and the men who have large capital are most of the Christians, the result is inevitable.

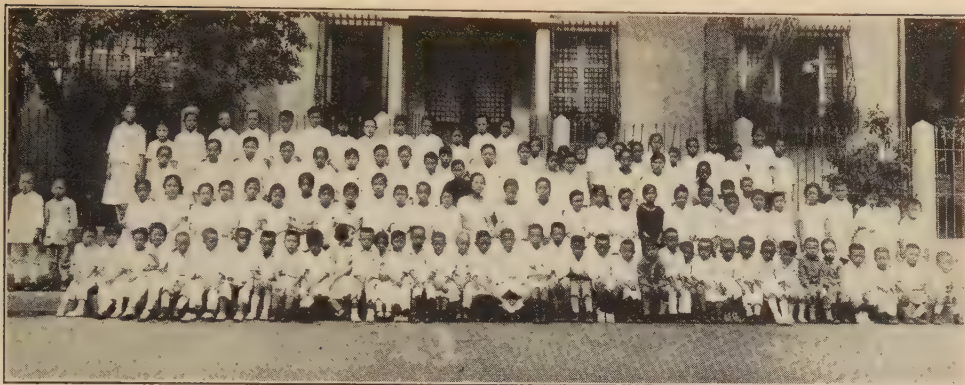
From 1905 to 1909, inclusive, we maintained a night school for boys,

with numbers varying from half a dozen to seventy, but with the development of a number of free night schools by the Chinese themselves there was no longer the need that formerly existed for our school, and so we decided to put all our strength into a school for Chinese girls.

In 1917, after the last cent of debt on our buildings was paid, the Chinese mission committee, which is all Chinese except for the fact that I am ex-officio chairman, met and resolved to meet this need to the best of their ability by taking a special subscription among our membership to cover the expense of the first year. The services of a teacher from China, the wife of a Presbyterian member of the congregation were secured and we opened the school in July, 1917.

Before the end of the first term we had thirty-one pupils with prospects of a considerable increase the second term and a somewhat insistent demand for a kindergarten, which we instituted. As the work grew a higher class was added each year until we had the full seven years of primary and intermediate work in both Chinese and English.

With the demonstrated demand for the school in 1918 we asked the Department of Missions to send us an American woman teacher who could act as principal. Miss Georgie M. Brown, a trained teacher with several years of



ST. STEPHEN'S SCHOOL FOR CHINESE CHILDREN, MANILA

This picture was taken three years ago. There are now 195 pupils in the school and more will come if they can be accommodated

successful experience, was appointed, and arrived in Manila in 1919. With the exception of Miss Brown's salary and other allowances, and one or two hundred pesos in specials from America, the school has received absolutely no help from America and none from the missionary district other than the loyal support of St. Stephen's Church and many Chinese friends not connected with the Mission.

When we asked the Church in America for an American teacher we also asked the Manila Chinese for an endowment fund of \$25,000 and they gave us nearly \$23,000. We invested it as it was paid in and, as we did not have to use all the interest, we added enough to the original principal to make an investment of \$25,000. From this we derived, until June 1 of this year, an annual income of \$2,000. At that date the holders of the fund generously agreed to raise their payments of interest to \$2,500 in order to meet the increasing expense of maintaining the school. This sum and the pupils' fees, which are \$6 a term for kindergarten and \$9 for primary pupils, support the school and will continue to support it if we are to be content with what we now have.

There are 195 pupils at present with prospects of more next term if we are able to take them.

Just as soon as we can secure two

additional teachers we must get a building away from the business section of town and start a boarding school, with a high school department in addition to the existing grades. Most of our graduates have gone to high schools in China for further study, but this year they returned to Manila because of the general disturbed condition of South China and there were about ten girls who wanted us to start a class in first year high school for them. As we were unable to do so a number went to the boys' Anglo-Chinese School here and most of the others to Roman Church schools. Several of those who entered Roman schools continue to attend our Sunday School and Church services so we hope that they will not be ultimately lost to us.

Under these conditions every Church person will see the necessity of providing secondary education for our girls if we are to conserve the legitimate results of our work in the field of primary education. Our school for Chinese girls, inadequate though it be, has already begun to accomplish its three-fold purpose of raising the standard of intelligence among the Chinese women and girls of Manila, bringing Chinese women and girls into the Church, and providing Christian wives for the Christian young men of this community.



THE STAFF OF THE SENDAI TRAINING SCHOOL FOR WOMEN
Deaconess Carlsen, the principal, sits in the center

The United Thank Offering of The Woman's Auxiliary Is Opening Doors in Japan

ONE of the best things the Woman's Auxiliary ever decided to do with part of the United Thank Offering was to build the training school for women at Sendai. The thirty students of the school are about equally divided between those who are taking a course to be Bible Women and those who are taking a course to be teachers of kindergartens. The school has made a great reputation and there is constant demand for its graduates. One never travels far with Bishop McKim without seeing some Japanese clergyman or layman come to him and ask whether it will not be possible to send a graduate from the Sendai Aoba Jo Gakuin to fill a vacancy in a local kindergarten or to start a new kindergarten. The illustration shows a group of graduates at the last commencement of the school with the foreign faculty and some Japanese visitors.

No American institution has become more thoroughly domesticated in Japan than the kindergarten. Introduced by the missionaries, the government has taken it up and the Buddhists have made it a strong card. It is not only an important educational instrument, but it opens up splendid possibilities

for telling the Christian message widely. Every child in a kindergarten would be like the doorknob on the door, if Japanese houses had doors with knobs. As it is, the kindergarten child makes it very easy to slide the paper panel door of a Japanese house to one side and insure a welcome for the missionary visit.

The school is facing a serious crisis at present because the time has come for Miss Gladys Gray to return to this country before anyone has been found to take her place. Deaconess Carlsen, the principal, says, "Our school is growing. Every corner is full and we have had to refuse several applicants. We must have someone to take Miss Gray's place. Please send out an S.O.S."

Here are the requirements for a missionary as stated by Deaconess Carlsen:

1. Enthusiasm and zeal.
2. An experienced kindergartner.
3. Ability to play the piano and organ.
4. Not much under 30 years of age; preferably between 30 and 35.

The Rev. A. B. Parson, 281 Fourth Avenue, New York City, can supply further information.

The Spirit of Missions

PICTORIAL SECTION

Eight Pages of Pictures From the Field



CHINA TODAY IS A LAND OF CONTRASTS

You could not find a sharper contrast than these two women, but the beggar-woman, poverty-stricken, ignorant and ungainly, has found a real sister in Sister Eleanor Mary, of our mission in Wuhu



CARGADORES IN THE MOUNTAIN PROVINCE OF LUZON, PHILIPPINE ISLANDS

These fine looking young Igorots are the cargadores, or porters, who carried Mrs. Laidley and the numerous trail crew through the Sagada during her recent trip round the world.



WEEK-DAY CLASSES IN RELIGION PARADE IN SALINA, KANSAS, AT THE END OF THEIR FIRST YEAR
"How can you love God with all your strength before you love Him with your mind?" asks the boy in Mrs. Norman's article on



SICK, BUT NOT SORROWFUL IN THE CHURCH GENERAL
*It may seem out of season to show a picture of Christmas morning in a Chinese Hospital in our
those kiddies won't have*



TAL, WU CHANG, CHINA, ON CHRISTMAS MORNING, 1923

ber issue, but we do it for a reminder. Unless we begin to plan for their Christmas now,
t joyful day in 1924



THE NEW ST. GABRIEL'S CHURCH, CONSUELO, DOMINICAN REPUBLIC

The head of the procession is reaching the church for the service of consecration. For a description of the way in which this, our first church in the Dominican Republic, came to be, read the article by Mr. Beer on page 569



MRS. BASS ABOUT TO PRESENT THE REV. A. H. BEER WITH THE KEY
OF THE NEW ST. GABRIEL'S CHURCH

Without the cooperation of the Consuelo Centrale administrators the church could not have been built



GIRLS IN LINE FOR CHAPEL AT ST. MARK'S MISSION, NENANA, ALASKA

Founded by the late Rev. C. E. Betticher and carried on by a long line of devoted men and women, St. Mark's Mission has done wonderful service to the Indians of the Tanana. It is now reaching the second generation. See the story by Miss Clark on page 596



ALTAR IN ST. MARK'S MISSION, NENANA, ALASKA

The Mission has never had a church. It is rejoicing now in a chapel made out of the old laundry. The carving on the altar and pew ends was done by the boys of St. Mark's



R. H. MEADE, JR., M.D.
Anking
From Virginia



MRS. L. C. KELLAM
Tokyo
From Southern Virginia



FREDERICK C. BROWN
Hankow
From Minnesota



FLORENCE B. HUBAND
Alaska
From East Carolina

Introducing
Some
Recent Recruits
for the
Distant Missions

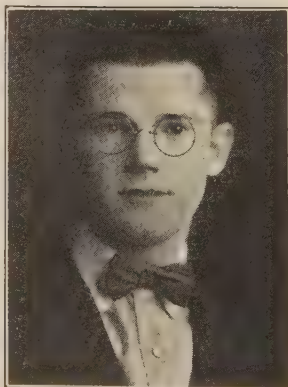
(For details see the
opposite page)



FLORENCE KEEFE
Alaska
From Western New York



RICHARD S. UNDERWOOD
Hankow
From Montana



HARRY L. CALDWELL
Tokyo
From Maine



THE REV. W. L. ZIADIE
The Philippines
From Ohio

Recruits for Varied Mission Fields

WE present to our readers this month eight additions to the missionary staff, of whom two have gone to Alaska, two to Hankow, two to Tokyo and one each to The Philippines and Anking. A noteworthy fact is that of the five men, four are laymen.

Alaska: A nurse and a teacher have gone to Alaska. Miss Florence Keefe, who will aid Dr. Chapman in the dispensary at Anvik, is the daughter of Church of England people from Yorkshire who settled in Jamestown, N. Y. She was baptized and confirmed in, and is still a member of, St. Luke's parish in that city. She also received her training as a nurse in the Jones General Hospital, Jamestown.

Miss Florence Belle Huband is a native of Virginia and a member of the parish of The Good Shepherd, Wilmington, in the diocese of East Carolina. She is well equipped for work in the conditions so often met with in the isolated stations of Alaska, as she is a graduate of the Church Training and Deaconess House in Philadelphia and has had ten weeks of practical nursing in the Episcopal Hospital of that city.

China: Two laymen have gone to teach in Boone University, Wuchang, Richard S. Underwood and Frederick C. Brown. Mr. Underwood was the secretary of the unit of the National Student Council in the University of Montana and became interested in the work in China through reading an account of Boone in the N. S. C. Bulletin.

Mr. Brown was born in Dover, England, and is a graduate of London University. He went to China as a surveyor, but became a teacher in Holy Trinity Boys' College, maintained by the Anglican Church in Canton. Mrs. Brown was also a missionary in that country. Coming to the United States Mr. Brown entered Carleton College in Minnesota and took his B.S. degree.

He was a member of All Saints' parish, Northfield, in that state, when he volunteered for service in China under this Church.

Dr. Richard H. Meade, Jr., who goes to St. James's Hospital, Anking, is a Virginian and a member of Monumental Parish, Richmond. He has had experience in the Trudeau Sanitarium for tubercular patients in the Adirondacks and at the Willard Parker and Presbyterian Hospitals, New York. It was the unanimous opinion of the staff at the last-named hospital that our medical work in China was fortunate in acquiring a recruit with the high ideals and professional ability of Dr. Meade.

Japan: Our institutions in Tokyo, which are slowly struggling to regain their normal efficiency, are also fortunate in two additions to the staff. Mrs. Lucille C. Kellam went over to St. Luke's Hospital immediately after the earthquake in answer to Dr. Teusler's appeal for help. She is a Virginian and a member of St. Andrew's Parish, Norfolk.

Mr. Harry L. Caldwell has gone to teach in St. Paul's University. He is an excellent musician and linguist who has taught for three years in Canton Christian College in South China. Had it not been for the difference in dialect Mr. Caldwell might have volunteered for one of our Chinese universities, but the language of South China is just as different from that of Mid-China as is that of Japan.

The Philippines: The Rev. William L. Ziadie, is, as his name suggests, of foreign birth. He is a native of Syria, who came to this country when a young man, after spending his boyhood in the West Indies. He settled in Ohio, became interested in the work of our Church, entered Kenyon College and was ordained last year. Bishop Mosher met him on his last visit to this country and asked for his appointment to the Philippines.

Keeping Up With the Bishop of Kansas

Four Strenuous Days With the Boys and Girls of Camp Wise

By the Rev. Franklin J. Clark

Secretary to the National Council

NOTHING does a Secretary more good in mind, heart, soul and body than to be jumped into the middle of a diocesan organization and have to keep up with the Bishop thereof, especially if that Bishop happens to be Bishop Wise of Kansas and the organization the Young People's Camp at Topeka.



A teacher of preaching once told his students that when a preacher went to the city he should take his best coat with him, but when he went to the country he should take his best sermon. This certainly was the thing to do at Camp Wise, and this preacher found the best he had poor enough. When he faced that fine crowd of boys and girls in the cathedral and in the classroom he felt he had to do better than his best. Baccalaureate sermon, commencement address, ordination sermon and two hours each day with the boys and girls on *The Mission of the Church* put him on his tiptoes to make good. A keener body of young people would be hard to find, and a more inspiring audience could not be desired. The Rev. Theodore R. Ludlow, who attended the Camp in 1923, so lost his heart to it that he stayed on as dean of the cathedral.

The Camp was held on the grounds of Bethany College where the diocese has a plot of ground twenty acres in extent in the heart of the city within a few squares of the Capitol. On this property is located Bethany College, a splendid diocesan school for girls, the

cathedral, the dean's house and other buildings connected with both college and cathedral. Here also is the Episcopal residence made out of a barn. The girls, sixty-two of them, were accommodated in the college buildings. The boys, fifty-five of them, occupied sixteen army tents. Here the boys and girls could see the heart of the diocese throbbing, but best of all they could get so well acquainted with their Bishop, and with those fortunate clergy who were privileged to attend, that they could learn to look upon them not with awe but with love and respect.

For the best thing about the camp was the Bishop. The Secretary, who had the privilege of bunking at the Episcopal Palace turned over sleepily at five o'clock in the morning as he heard the Bishop going out, none too quietly, to look things over at the camp. From then on the Bishop was everywhere present. He had somehow evolved an episcopal costume that was most suitable to camp, as the picture will show, and I think it is safe to say that no one enjoyed the camp more than the Bishop did.

Each morning instruction was given in classes under competent leaders on such subjects as *The Church's Life*, *The Church's Organization*, *The Mission of the Church* and *The Relationship of the Boy and Girl to the Church*. In the evenings stereopticon lectures on Japan and the work of the diocese were given. Each evening closed with a devotional address by the Bishop in preparation for the corporate celebration of the Holy Communion in the cathedral on Sunday morning.

Each group of boys and girls was in charge of a counsellor and each counsellor took his or her small group apart and had a personal conference with the



THE CARES OF OFFICE CAST ASIDE, THEY ARE BOYS AGAIN

At the right the Right Rev. James Wise, D.D., Bishop of Kansas; at left, the Rev. Franklin J. Clark, Secretary of the National Council of the Church

members on such subjects as "Christianity, what it is and what part it plays in our lives." They also discussed such practical subjects as "What sort of a girl or boy would you like to marry and why?" and "What work in life appeals most to you and why?"

Throughout his stay at the camp the secretary could not help asking himself the question, "Has not Bishop Wise found a way to build up, for the very near future, a strong body of men and women acquainted with the Church and her work, who will have a tremendous influence in the diocese?" It seemed to him as he saw the Bishop with his young people that the few days spent with them in this way were going to yield a hundred-fold return in years to come. This opinion was confirmed when on the last day of the camp the young people held a meeting and effected their own organization to take part of the responsibility for the details of the camp from the shoulders of the Bishop, and to help develop further leadership among themselves. The effect upon the lives of some of the boys

was evidenced in the interviews sought by the boys themselves with the Secretary and others.

It looked like a camp and it was a camp, but it was much more. In reality Camp Wise is a great and effective training school for the development of the future membership of the Church in the diocese of Kansas.

Fun? Of course there was, plenty of it. All the fun that anyone could desire. This was the oil that made the machinery run smoothly. Play? To be sure. Sports of all kinds, athletic contests and swimming. Work? Yes and hard work too, but from the way the young people went at it they seemed to enjoy this part of it as much as the rest.

And what would the camp have done without Mrs. Wise and the splendid women who helped her during those very hot days to provide that which maketh glad the heart of man, and as far as we could see did not bring gloom to the hearts of the young ladies, for Mrs. Wise was in charge of the culinary department, and what food we did have! The writer has been to many



NO IMITATION BRAVES THESE, BUT THE REAL THING

Indian students from Haskell Institute dressed in the paint and feathers of their forefathers took part in the pageant

camps but has never dined so luxuriantly as at Camp Wise. And all were the guests of the Bishop.

The Camp closed on Sunday afternoon with a pageant *The Great Trail* in which every member of the camp participated. There were real Indians in all their paint and feathers from Haskell Institute under the direction of Miss Deloria, the daughter of our veteran Indian priest of South Dakota, and a teacher at the Institute, who came down with them and helped train them. Mrs. Minturn, who directed the pageant, did a splendid piece of work in training the boys and girls in the few days she had them all together at camp. Her success was evident when Sunday afternoon came and everything went off as it should. The pageant was given out of doors, under the beautiful trees on Bethany grounds. The live oaks, towering elms and hard maples were all planted by the first Bishop of Kansas.

Altogether it was a mighty fine camp—a camp with a purpose. This was the fifth year for the boys and the third

for the girls. And it was apparent even to the Secretary that those years had been most profitably spent by the Bishop and his young people in getting better acquainted with each other and with the work of the general Church.

Church Papers, Please Copy!

This message has just been received from Deaconess Thayer, of St. John's-in-the-Wilderness, Alaska:

"A barge loaded with ten tons of mail for this river turned completely over, dumping everything into the river. No lives were lost and some of the mail was rescued, but many of the parcels, books and boxes are so damaged by water that the senders' names and addresses are not legible. For the benefit of those who are waiting at home for acknowledgments of their kind gifts, and as we have no way of knowing who they are I hope a notice in our Church magazine and papers will meet their eyes and thus allay their wonderings."

Loving God With All Your Mind

Thoughts Suggested by the Church's Program for Religious Education

By Henderson Daingerfield Norman

We are happy in being able to publish this article from Mrs. Norman, until lately the Educational Secretary for the diocese of Olympia, whose articles in the Atlantic Monthly and other magazines have delighted a wide circle of readers.

IN connection with the Church's program of Religious Education, my thoughts go back from time to time to a summer Sunday in the Valley of Virginia when we children were learning the catechism with Mamma under our apple tree. Little by little, memory has given it to me again.

We had come to the clause in "My duty towards God" that says "My duty towards God is . . . to love Him . . . with all my mind."

"What does it mean?" one of us asked.

"What do you think it means?" Mamma replied.

"Learning Sunday school lessons and collects and catechism and Bible verses," said I, always swift to speak.

"Yes," said Mamma, "but let's say the words again."

That time Judy commented, "It says 'with *all* thy mind.' It must mean every-day lessons, too."

We began, I remember, rather clamorously to nominate favorite studies:

"Geography,—because don't you remember what it says about the sea and the dry land, in the *Venite*?"

"Arithmetic! There's a lot about adding and multiplying in the Bible."

"History! Don't you remember our 'Hand of God in History' book?"

"Natural History! It says so in the *Benedicite*."

Then Ada, the little colored girl who was nominally a little nursemaid and actually the inseparable comrade of our

childhood in study, work and play, made a characteristic contribution that won the beaming smile that was our best reward:

"And it means, when you take care of the baby, not just to watch him, but to amuse him good and keep him happy."

"Can you love God with all your mind when you are just reading for fun?" I inquired wistfully.

"Yes," the answer flashed, "with all your heart and with all your mind and with all your soul." The benediction has shone on all my reading since. "Of course," quoth

my Mother, "Christians don't read bad books, and they ought not to read silly ones."

"Can you love Him with your mind when you are just thinking?" Willie Parker asked her.

"Let's see what St. Paul told the Philippians about that," Mamma suggested, and we triumphantly discovered it in the fourth chapter.

Later, one of us, repeating the "Duty" from the beginning, put strength before "mind" and "soul." From the crotched branch of the apple tree where he perched above us, the eleven-year-old brother called scornfully, "Zany! How are you going to love Him with all your strength before you love Him with your mind? How do you expect to know what He wants you to do?"

* * *

God be in my head
And in my understanding.
God be in mine eyes
And in my seeing.
God be in my mouth
And in my speaking.
God be in my heart
And in my thinking.
—Sarum Primer, 1558.

A childish discussion of childish duties, maybe, yet some of you may think it pertinent to grown-up problems. Perhaps no Christian of us all doubts that there has never been more need for loving God with all our minds. Religious controversy may not be as deplorable as it seems, for difference is better than indifference, any day, and youth rallies to a battle cry,—but it does disclose our ignorance of things we ought to know. “Scientifically we are adults; religiously we are in the nursery,” says a wise Methodist divine. Perhaps that is the reason the hand-maid of Religion aspires to be her mistress. The duties of citizenship, whether we call these politics or Christian Social Service, call for study and informed thinking. The soldiers of the Cross on the outposts need our understanding prayers and our informed coöperation. All these reasons for religious education are only parts of a more important whole: Our Lord is Truth and ignorance is His enemy.

I think it is Josiah Royce who says: “Every heresy develops because some truth has been neglected.” If we had been instructed in the Church’s teaching and alert messengers of it, need anybody have turned to Mrs. Eddy’s book for assurance of God’s willingness to give us “those things which are requisite and necessary as well for the body as the soul”?

Every service of the Church asserts our faith in the communion of saints, yet we are such dull children of the Resurrection that we let sorrowful people by thousands turn to hired mediums to break down the wall of partition that divides them from their dead, and do not testify to our risen Saviour Who has opened the door.

A twelfth part of the Christian Year is called the Advent season, yet in days that recall our Lord’s prophecy, “on the earth distress of nations, men’s hearts failing them for fear,” we watch, scornfully or apathetically, while people turn to cults that dwell upon His triumphant return as if that were a paralyzing doom

and not the energizing hope of the world.

We children of the Church “according to the use of the Protestant Episcopal Church in the United States of America” today have every opportunity and every incentive for becoming informed and useful Christians. Always we have the incomparable course in religious education that the Christian Year affords, with the Book of Common Prayer for text book. But there must be “day school lessons, too”. The Budget and Priorities offer a practical and stimulating course in arithmetic. It is our business to understand the Church’s program of addition and multiplication and to work out the answer. *The Story of the Program* and this year, *Creative Forces in Japan*, another year, another field, afford courses in geography. History? A book like *Wanted, Leaders*, has history, past, present and future.

Beside the opportunities for studying all the five fields of service, there lies ahead of us just now a splendid special task. We as a Church and as individual Christians were pledged, during the last General Convention, to prepare for the coming World Conference on Faith and Order, set for 1925, whose ultimate goal is no less than the unity of Christendom for which our Saviour prayed and towards which He leads us. We are not only to pray for this Conference and those who work for it, but we are to examine first what we ourselves believe and teach, and then to learn what our fellow Christians of other names believe and teach, that we may understand the error that divides us, to destroy it; and know the truth that unites us, that it may live and grow in us.

Surely here is a program for classes and for discussion groups that should make us realize that Religious Education means not a pious practice for elderly women only but an intellectual adventure full of stirring possibilities for men and women and for questing youth.

A letter from the Church Missions

House the other day brought back another bit out of those days of my Virginia childhood. "I have in mind," the writer said, "a great hope that the day will come when all men and women will feel that a part of their Christian responsibility each year will be the study of some subject which is related to the life and work of the Church in the world." Why not, indeed?

The question and answer it recalled was this:

"We nearly always say 'we' and 'our' in the Prayer Book, so why do we always say 'I' and 'my' in the catechism?" one of us asked.

"Because," my Mother answered, "the catechism speaks to each baptized

child separately. Each one is called by name and taught to say and undertake his very own duty. Though everybody else in the world should do his duty towards God and his duty towards his neighbor, your duty will not be done unless you do it."

"The great hope" voiced in that letter from the Church Missions House is reasonable service. And to those busy people who say "There is so much to be done in our parish we have no time for mission study or discussion groups," out of the past a boyish challenge rings: "How are you going to love God with all your strength before you love Him with all your mind? How do you expect to know what He wants you to do?"

To Know and to Do "My Father's Business"

UNDER the title "My Father's Business" the Field Department of the National Council has issued what is easily the most engaging book in the series that has followed the preparation and presentation of a Program as a basis for the activities of the Church. Here, in four chapters bristling with what "The Man in the Street" loves to call "Brass Tacks," the reader is persuaded of keen personal responsibility for effort at solving many vexing world problems. As never before he realizes the width and breadth of the Church's task, comprehends the world-wide sweep of Her responsibility, sees that only men and women with correspondingly broad vision may hope to meet today's need, and, in the hope of the author and the national leadership of The Church, will proceed to function in parish and diocese in accord with that wider vision. The author, the Rev. J. M. B. Gill, defends the thesis that only the Gospel can solve world problems whether for the maintenance of peace, establishment of fellowship and elimination of race prejudices, whether for bringing righteousness into industrial relations at home and abroad or for any other issue. Under each of these headings gripping pictures are

drawn of present-day shortcomings. Only a very callous reader will fail to respond to the rapidly advancing argument for recognition of personal responsibility. The book can be had from the Church Book Store, 281 Fourth Avenue, New York City, and should be read by every communicant and adherent of the Church.

Wanted, Godparents!

THE Rev. James Dwalu, who is in charge of a boys' school at Pandemai in the hinterland of Liberia, and who is himself a native of that region, asks if there are not some people in this country who would like to give Christian names and be Godfathers and Godmothers to the boys in the school and others. There is no female communicant in the hinterland except his wife, so Mrs. Dwalu will be proxy for all, and perhaps some of the priests at the Holy Cross Mission at Masambolahun will stand for some of the Godfathers. Mr. Dwalu will be glad to hear from anyone who is interested. His address is Pandemai, via Pendembu, Sierra Leone, Liberia, West Africa.

Making the Best of Things in Alaska

If You Have No Chapel You Make One Out of a Laundry

By Eola H. Clark

Teacher at St. Mark's Mission, Nenana

For illustrations see page 587 of the Pictorial Section

“ONCE upon a time” there was a little boy playing around St. Mark's Mission. He had a small wooden pistol and he was playing “Bang” with the other boys, when suddenly a bell began to ring. Into pockets went the pistols and down the trail ran the boys, sing-singing with the strokes of the bell as they ran,

You ring for church on Sunday,
You ring for school on Monday.

And that was true, for the bell was calling people to service and in those days services were held on Sundays in the school house.

The little boy slipped into one of the familiar desks and cast a triumphant glance at the empty blackboards, where on week days hateful examples and sums leered at him. His eyes traced the beautiful design on the carved altar, and then the organ notes sounded and the little boy was joining with the others in Morning Prayer.

Several years passed and the little boy went from the mission back to his village on the Tanana. Then in April, 1924, he came with his wife and tiny baby back to Nenana. It was Easter, and true to the training he received at the mission he wished to go to church, so wading through an unbroken trail he went to the school house. It was empty and cold! What could it mean? Easter and no service at St. Mark's? Never! That could not be! So he turned and hurried up the trail to Tortella Hall.

The big room was full of people. The girls in new gingham dresses and with little white caps were standing in line. The hymn he so well remembered, *Welcome Happy Morning*, was

being played somewhere. And then he heard Miss Wright's familiar voice saying, “Go right into chapel.” And somehow not understanding it all he followed the others into what *he* remembered as the old laundry, the place of many a Monday struggle with icy water, and now it was like the pictures of churches which he had seen in books. There were pews and, yes, the beautiful carved altar, and how lovely it looked this morning with the pussy willows and the soft candle light. But then he forgot to wonder how it happened as he entered into the service and as he knelt with others to receive his Easter Communion.

But after service he found Miss Wright, who had always been his friend and had always understood him. She was so interested in his tiny baby and then she said:

“You see we now have a chapel. You know we never liked to use just the school house, we always wanted some spot set apart to worship in and last fall we simply had to build a new laundry so we fixed this old one for a chapel. Every one had a part in it. The boys did the carpentry work, the girls helped with the wall lining and cleaning.”

And the little boy, now a man, said: “I like it—all seems good—nice Easter.”

Before he went he said: “Some day my little baby come to this mission and learn all about God in this chapel.” And then, with a little boy wistfulness in his face, he questioned: “Did you hunt for candy eggs this morning?” And when the chorus of “Yes” answered him he went away more determined than ever to send his boy to St. Mark's Mission.



Business Man and Missionary at Thirteen

Charles E. Crusoe, Jr.,

Maryland Boy,

Is Champion Solicitor for This
Magazine and Otherwise Distinctly
"On the Job"

THE recent campaign for new readers for THE SPIRIT OF MISSIONS has rallied to our cause scores of interested and earnest men, women and children. Some were old friends, many were new. All together, they have added more than four thousand new readers to the magazine family and that of course is important, but even a little more important to the editorial staff have been many pleasant new acquaintances and fellowships developed from our effort. We cannot enumerate all of these loyal helpers. There is one whose work we feel must be made known, although it might be wise as a matter of self protection to hide this one away from possible piratical competitors who need efficient workers themselves.

We take pleasure in introducing to all the readers of the magazine Master Charles E. Crusoe, Jr., just turned thirteen, son of the rector of St. Paul's Church, Aquasco, Maryland, whose record in obtaining new subscribers and in reviving lapsed subscriptions stands in a class by itself.

If we told all we knew about this lad somebody would certainly rise and say "There ain't no such boy!" We venture as follows: He is the proprietor

of the Community Press of Aquasco, and gives them "all the news that's fit to print". He is a job printer and under his slogan "I'll save you money" makes determined and successful effort to capture all the business for miles around. He is owner of a general magazine subscription and renewal business, representing all of the leading publications, and once more his slogan helps, for this time he labors "to help get an education for my three sisters and myself".

Meantime Charles is a school boy who is up daily "before light to get my cow milked, feed the pigs and chickens, etc." He is home from school at four o'clock, does more chores, has time for choir practice, or other Church work, then tackles lessons and is a leader in his class.

When only twelve Charles became agent for THE SPIRIT OF MISSIONS and we found at once that we had to do with a business man. His letters were typed and were models of business communications. From representing us in his immediate neighborhood he widened his field until today his eagle eye looks out upon the whole diocese of Maryland as a field for his enterprise.

"I was born a missionary it seems to

me" he wrote to us in a letter before his thirteenth birthday, "as both my parents were missionaries." We concurred. He is a missionary beyond doubt in the important business of getting word of the Church and its Mission to the people of the Church. We wish scores of just such alert missionaries fully awake to the importance of their job were urging upon their people everywhere throughout the Church the importance of reading its publications, thus informing themselves of the Church's task, which, in the last analysis, is also the individual's task.

One of Charlie's business letters may prove of interest. We append a recent one broadcast by him. Will every reader please feel that this is a personal message:

Dear Friends:

My father gets some queer letters from time to time from his friends in one section of the country and another. He says he gets valuable sermon material from many of them. I asked him for this one because I thought you would like to read it.

"Not long ago a Churchman down in Louisiana (I'll not mention his name—my father says it wouldn't be just the thing to do) went squirrel hunting. He had gone quite a ways into the dense woods, when it began to rain—and it rains mighty hard down in Louisiana. He commenced looking for shelter and found a hollow log into which he was barely able to squeeze himself.

"The rain continued for a long while, and after a time it seemed" to the man that the log was closing in on him. At first he thought this was

imagination, but as he kept thinking about this strange feeling it occurred to him that the dampness had caused the log to swell, and although he tried with all his might, he was not able to move.

"While he lay there wondering how long it would be before he would die of starvation, he had time to review the few things that were good, and the numerous things that were otherwise that he had done during his lifetime. He thought of his wife and the babies, and how many things he could have done for them that he hadn't. He thought of the Church and how much more he could have given to it and its work—he thought of the mission side of his envelopes and the little he had ever given to missions, and really how little he even knew of the way the other fellow lived in heathen lands. He remembered that he had heard or seen a copy of THE SPIRIT OF MISSIONS somewhere, and that it was the official organ of the Church,—a magazine that would have told him his duty to his fellowmen of other races and countries, and when the full significance of all this came to him he felt so small he was able to crawl out of the log without half trying."

'Nuf said—here's an order blank and an envelope for your convenience. Use them now! Just pin a one dollar bill to the blank properly filled out and send it to

Cordially yours,

Charles E. Crusoe, Jr.

P.S. I'm enclosing a free copy of THE SPIRIT OF MISSIONS which I want you to read with my compliments. Isn't it the best 10c worth of reading you ever received?

When you finish with it send it to a friend and let them learn something about the missions of your Church.

C. E. C., Jr.

Brief Items of Interest

OUR cover this month portrays one of the "beggar boats" familiar to tourists in the Far East, which Miss Lindley describes so aptly in her article on page 563 of this issue. It is always a marvel to onlookers that those who put out to sea in such tub-like crafts can not only keep afloat but pursue their avocation of begging.

BISHOP ROWE left Seattle on July 2nd for Tigara (Point Hope) via Nome, Alaska. Arriving at Nome he found that the old revenue cutter, the *Bear*, which for a full generation has been the only messenger and burden bearer from the United States government to the scattered Eskimo and few missionaries along the Bering

Sea and Arctic coast, had been caught in the ice and badly damaged. She managed to limp back to Nome and there is tied up. The Bishop, however, continued his trip on the Bureau of Education boat, *Boxer*, taking with him the supplies transferred from the *Bear*. This means that the region served by the *Bear* will not, as was at first feared, have to forego its annual visit from the "outside." We are eagerly looking forward to receiving an account of this visitation from Bishop Rowe.



THE daily press has broadcast the news that Bishop Carson of Haiti is to visit hitherto inaccessible parts of his mountainous district by airplane. This will be an immense advantage to the Bishop and has been made possible through the courtesy of Admiral Eberle, Chief of Operations of the Navy, and the Marine Officer in command of the American Forces on the island. We believe this is the first instance in our Church of a "missionary airplane," and Bishop Carson has promised to write an account of his initial trip for *THE SPIRIT OF MISSIONS*.



A CLOUDBURST at Valparaiso, Indiana, has caused serious damage to St. Andrew's Mission House at that place. Embankments of clay surrounding the building were channeled by the rush of waters, the cellar was flooded, and the foundations so weakened it is now necessary to raise the building several feet higher on a cement foundation for future safety. The priest-in-charge, the Rev. G. Taylor Griffith, has called upon friends for contributions to make this possible.



THE extent of the missionary work done by Germany before the war is not generally known. Its representatives were at work in fourteen countries at 623 stations. They reported

more than 4,000 schools in operation, with over 20,000 pupils. The peace arrangements which excluded German missionaries from British colonies for a period of three years and from India for a period of five years closed missions in India, Hong Kong, the Caroline Islands, the Gold Coast, British Borneo, Tagoland, Cameroon and Palestine which had a total following of over 600,000 Christians.

A Correction and An Apology

BISHOP GRAVES of Shanghai has called our attention to two errors in *THE SPIRIT OF MISSIONS* for June of this year. In the caption of the article on the Central Theological School in China, the author, Dr. Ridgely, is described as "Dean." If an error were ever excusable, exemption might be claimed in this case, as Dr. Ridgely was Dean of the Central Theological School from the beginning in 1913 until 1922 and previous to that had been dean for seven years of the Divinity School of Boone University. However, the fact remains that in 1922 the Rev. Mr. Mather, who had come from the Anglican diocese of North China to assist in teaching, became Dean of the School and so remains. It need hardly be said that the mistake occurred in the preparation of the article for the press and did not exist in the original article as it came from Dr. Ridgely. To him and to Dean Mather we tender apologies.

The other error has regard to Boone University, which is called, on page 402, "our oldest institution of higher learning in China." Bishop Graves points out that St. John's College was founded in 1870 by the union of Duane and Baird Halls, whereas two years later Boone School was of no higher grade than the ordinary day school. Both St. John's and Boone were developments of Church boarding schools but the collegiate standing of the institution came many years later at Boone than at St. John's.

Sanctuary of the Church's Mission

WHEN wilt Thou save the people?

O God of mercy, when?
Not kings and lords, but nations!
Not thrones and crowns, but men!

Flowers of Thy heart, O God, are they:

Let them not pass, like weeds, away,

Their heritage a sunless day.

God save the people!

Shall crime bring crime forever,
Strength aiding still the strong?

Is it Thy will, O Father,
That man shall toil for wrong?
"No," say Thy mountains; "No,"
Thy skies;

Man's clouded sun shall brightly rise,

And songs be heard instead of sighs;

God save the people!

When wilt Thou save the people?

O God of mercy, when?

The people, Lord, the people,
Not thrones and crowns, but men!

God save the people; Thine they are,

Thy children, as Thy angels fair;
From vice, oppression and despair,

God save the people!

—EBENEZER ELLIOTT.



YOUNG men and maidens, old men and children, praise the name of the Lord; for His Name only is excellent, and His praise above heaven and earth.

Blessed be the name of His majesty forever; and all the earth shall be filled with His majesty. Amen. Amen.



O LORD, without whom our labor is but lost, and with whom is all power and might; we humbly beseech Thee to prosper all works in Thy Church undertaken according to Thy holy will, and grant to Thy laborers a pure intention, patient faith, abundant success upon earth, and the blessedness of serving Thee in heaven; through Jesus Christ our Lord. *Amen.*



O GOD, our heavenly Father, Who didst manifest Thy love by sending Thine only begotten Son into the world that all might live through Him: pour Thy Spirit upon Thy Church, that it may fulfil His command to preach the Gospel to every creature; send forth, we beseech Thee, laborers into Thy harvest; defend them in all dangers and temptations; and hasten the time when the fulness of the Gentiles shall be gathered in, and all Israel shall be saved; through Jesus Christ our Lord. *Amen.*



LORD, we pray Thee that Thou wilt open our eyes to behold the heaven that lies about us, wherein they walk, who, being born to the new life, serve Thee in the clearer vision and the greater joy; through Jesus Christ our Saviour. *Amen.*



OUR FATHER, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: But deliver us from evil: For Thine is the kingdom, and the power and the glory, for ever and ever. **AMEN.**

Progress of the Kingdom

THERE is very pleasant artistry in the seemingly childish excursion conducted in this issue by Mrs. Henderson D. Norman, all the way from a Sarum primer of 1553 to a very present-day exposition of the need for loyalty to the Church and her Mission on the part of all of us. One of our ambitions is to rally the writer folk of the Church as contributing editors to this magazine so that increasingly it may present its message with authority, dignity and charm.

We venture to ask Mrs. Norman to be the first to bear this relation and we trust that from time to time she will find it in her heart to take us away upon other very pleasant and instructive journeys.

THE deep understanding of and sympathetic interest in the black peoples of Liberia evident in the very interesting poem and article appearing in this issue, entitled *The Land of Ladies Last*, suggest the very great misfortune that has befallen the Liberia mission in losing the service of the Rev. Elwood L. Haines, who for four years has been a missionary with a wide range of responsibilities at Cape Mount.

In a chat with Mr. and Mrs. Haines the other day we said as much. Then in a chorus they replied: "It isn't so much that Liberia misses us as the awful way we miss Liberia."

Mrs. Haines is also a former Liberia missionary. As Miss Martina Gordon she served faithfully and well at St. Timothy's Hospital, Cape Mount. Their marriage took place very recently upon Mr. Haines's return on furlough, both expecting to render further service in

that alluring field. Then came the medical examinations exacted very properly of all the staff and the thunderbolt that prohibited Mrs. Haines from further exposure to the perils of the Liberian climate.

Mr. Haines's poems and articles concerning the work in Liberia have been a highly valuable feature of this magazine and the many who have heard him speak or have read his stories of the work will be glad to know that THE SPIRIT OF MISSIONS has his promise to contribute again to its columns.

RECENT studies of Christian giving would seem to indicate that notable advances have been made in this respect in the period since the World War. The demands made then seemed innumerable and

often onerous, but they served to teach our people how to give. Giving became a normal part of living. The United Stewardship Council in a recent report dealing with many phases of the responsibility of Christian men and women with respect to their earnings and accumulated wealth shows that forty-five million Church members in America give annually a total of \$650,000,000 for religious and philanthropic purposes.

A further evidence of the practical effect of Christian ideals is that Christian givers are shown by the report fairly to monopolize benevolences of the nation. The indication that total givings have increased \$100,000,000 a year over pre-war standards is in keeping with the record of our own Church. Total contributions among us have advanced in this period more than \$10,000,000 a year and now have reached a total of \$37,000,000 annually.

NO effort has been made to survey the world-wide mission field with a view to determining the adverse effects of the World

The War and Missions

War. Among the most serious tragedies was the fact that German mission activities came to a complete stop. And only in recent weeks have the post-war authorities reopened foreign fields to Germany's aggressive workers in this cause. Ten years ago the total number of missionaries supported by German mission societies in foreign fields was 1,564.

All restrictions now are removed, but, of course, all of the original agencies in Germany are disorganized. Some of these fields may not be re-entered and it is a pleasure to note that various Lutheran bodies in this country are lending their aid. The missionary responsibility is so great, so nearly overwhelming, that the whole Christian world may view gladly the return of Germany's effective evangelizers and may pray that with American co-operation this sector of Christian enterprise may shortly be as effectively manned and managed as it was when the blight of war fell upon the world.

OUR Methodist Episcopal friends have closed one five-year program period during which very nearly one hundred million dol-

Some Methodist Figures

lars was raised for the general work of that organization. And now as we are busily preparing to enter upon a new triennium of our enterprise they face another five-year period. The financial objective of the first year has been placed at \$18,500,000 as a minimum, and it will prove of interest to note that the Foreign Missions budget is \$6,800,000, the Home Missions and Church Extension budget the same amount, while \$1,500,000 is assigned to Christian Education and \$760,000 for Negro work, among many items in an impressive list.

The slogan for the new five-year pe-

riod is "After the people know the facts they will support the work". The implication in this slogan of difficulty in adequately informing the people is one very familiar to us as well as to Methodists. It is one of the privileges of THE SPIRIT OF MISSIONS to seek to meet that need to the end that the central organization of this Church shall command the same loyalty and generosity so conspicuous in statistics of our Methodist brethren.

PPOINT HOPE is a name familiar to every well-informed American Churchman. Very few know how our

The Late Admiral Stockton

Church came to establish a mission on that bleak sand spit, jutting out into Bering Sea. The facts are recalled by the recent death in Washington of Admiral Charles H. Stockton. Like Commodore Perry, Admiral Dewey, Commander Gridley and many others, he was a devoted Churchman. In 1889 Lieutenant Commander Stockton, as he was then, commanded the revenue cutter *Thetis* and made an extended cruise in the North Pacific, skirting the west and south coast of Alaska. He was much moved by the desperate moral and physical condition in which he found the Eskimos. The situation at Tigara (or Point Hope) was specially distressing and dangerous. An Eskimo chief, debauched by the liquor supplied by white men, had terrorized the simple-minded people and ruled with despotic cruelty. Every visit of a whaling ship was followed by drunkenness and riot. The women were carried off to serve the lusts of the sailors. As Commander Stockton expressed it, "Although under the flag of the United States, there was nothing but chaos and paganism."

Commander Stockton returned home determined to do something for the relief of these people of the North. Among others he appealed in person to the Board of Missions of that day. So moving was his account, so insistent and intelligent his championship that,

even though there was no Bishop of Alaska in those early days to supervise the work, the Board decided to begin work at Point Hope. Its call for a volunteer was answered by Dr. John B. Driggs, a Delaware physician. For more than twenty years he served single handed. Gradually he saw the whole region change from one of utter lawlessness and moral and physical degradation to a community where the influence of church and school not only pointed to, but helped to bring about vastly improved conditions. Point Hope today, so far as the lawless element among its few white visitors and residents will permit, is a law-abiding, happy community, where the church, school and mission residence are the centers of the best life. Charles H. Stockton was the layman who saw what needed to be done and had the faith and courage to work for it. John B. Driggs, M.D., was the layman who had the grit and patience to give himself to the task of laying the foundations upon which a better life for these primitive people might be built.

IN a recent article and editorial as well we made the assertion that New York City is perhaps the greatest missionary field in the world. Several correspondents have reiterated what possibly may be considered an exaggeration and have written personal experiences or have contributed statistics to make clear how vast and polyglot is the community where the nerve center of our world-wide mission effort is located.

The population of New York City, for instance, is greater than that of the six New England States. Within a radius of twenty miles of the Church Missions House are living more than twelve million people, more than one-tenth of the population of the United States. Out of a total population of 5,620,000 there are 4,294,629 white persons of foreign blood. The white foreign population of New York is

greater than the combined populations of Chicago, Detroit and Boston.

It is a matter of pride that this Church recognizes its responsibility to this great company of "friends, not foreigners", and maintains in the Foreign-Born Americans Division of the Department of Missions a point of contact with numerous groups of these people to advise and befriend them in matters of many kinds, so that we do begin at the very front door of 281 Fourth Avenue, and from there fulfill an imperative evangelistic responsibility so far as we may to the "uttermost ends of the earth".

THE Diocese of Pennsylvania, among several others, deferred its campaign for the Japan Reconstruction Fund until this fall and now **Banzai, Pennsy!** is beginning preliminary publicity to make that effort the success it deserves to be.

The first of a series of post-card announcements has been broadcast. There is a ring to this number one of the series that seems to deserve space here. Hence with a "banzai" we pass this message along to the readers of THE SPIRIT OF MISSIONS. Some one of them may have deferred contributing until fall and the clever message may serve a useful purpose beyond the boundaries of Pennsylvania.

See Here!

Is This Church's Fifty Years
of Mission Work in Japan
Worth Reconstructing?

The Japanese People Are Wait-
ing to See What We
Think About It

Shall We Show Them?

We Shall, in the Diocese of
Pennsylvania and to the
Tune of \$250,000

Japan Reconstruction Fund
Campaign
Diocese of Pennsylvania

The National Council

Is the Board of Directors of the

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Which Is Composed of All the Members of the

Protestant Episcopal Church in the United States of America

Presiding Bishop, The Rt. Rev. Ethelbert Talbot, D.D.

and is also the Executive Board which carries into execution the general lines of work prescribed by

THE GENERAL CONVENTION

Whose membership includes all the Bishops of the Church, four clerical and four lay deputies from each diocese, and one clerical and one lay deputy from each missionary district. The General Convention meets triennially, the next session being in New Orleans in 1925.

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The National Council meets regularly five times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, and the Woman's Auxiliary. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council, or for any Department, Auxiliary Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be made payable to Lewis B. Franklin, Treasurer.

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Special Offer

BY a special arrangement with Mr. Howe, the author of *Life and Labors of Bishop Hare*, and with the Macmillan Co., we have been fortunate enough to secure, on very favorable terms, the entire remaining stock of this noteworthy book. It was Bishop Hare's pioneer work among the Sioux Indians which not only first opened the eyes both of the Church and of the government to the inherent possibilities of the Indian as an asset in American life, but also laid the foundations for the realization of that asset. The book is invaluable to anyone who would understand the Indian and the work of our Church in his behalf. The number of copies which we have secured is limited, and, as the plates from which it was printed have been destroyed, no further edition will be published. The book is already difficult to get even at second hand, while the copies which we have are fresh from the publishers. They are in two sizes—large and small octavo—and we can offer either one at \$1.00 per copy (published at \$2.50) as long as the supply lasts.

Here is an opportunity, not only to get a copy of this fascinating book for yourself, but to see that your public library purchases one also.

I AM often asked why we do not more frequently recommend interdenominational textbooks for use in our mission-study classes. The answer is that the so-called "evangelical" point of view from which the

subject is approached in some of these books shows a narrowness which is thoroughly un-Christian. The most recent case in point is the otherwise valuable book *China's Challenge to Christianity*, by L. C. Porter, issued by the Missionary Education Movement as their book for all adult—as distinguished from senior—study-classes this year. The book contains a most valuable series of appendices on bibliography, history and statistics. The statistics are the more valuable in that they are largely drawn from *The Christian Occupation of China*, a volume not always found even in public libraries and impossible to get in small communities.

In Appendix IV, Table 2, it is stated that the "total foreign missionary force (including wives)," at the close of 1923, was 6,636.

In Table 3 of the same Appendix the following figures are given regarding "The Christian Church in China": Total communicants, 345,853; "total constituency" (a term defined in a footnote as including baptized communicants, baptized non-communicants and catechumens), 618,611. These figures would seem to give the most accurate possible estimate of the total number of foreign missionaries and of native Christians in China at the close of 1923. To Table 5 of Appendix IV, however, there is attached a brief footnote giving "the best available figures from *incomplete data* (italics are mine) on the Roman Catholic Church in China." These figures are most arresting: European priests, 1,351; total number of Christians, 1,961,592. Evidently, if these statistics had

included women, as do the statistics for the non-Roman communions, the number of foreign workers would have been far in excess of 1,351. Also one wonders what has become of the nearly two million persons, identified here as Christians, but entirely ignored in the enumeration of the "total constituency of the Christian Church in China" printed on the second page preceding.

All of this indicates a deplorable tendency on the part of Protestant writers not only to confuse the terms *Catholic* and *Roman Catholic*—a fact of constant occurrence; but, more serious still, to ignore or exclude Roman Catholics when writing of the Christian Church.

I have quoted these statistics from Dr. Porter's book, not wholly or mainly in a spirit of criticism, but chiefly in order to make them available to leaders of groups studying Hutchinson's *China's Real Revolution*, to whom Porter's book might not be available, or who, having the book, might miss the inconspicuous note referring to the Roman Catholics and thus receive an erroneous or totally inadequate impression of the extent of the Christian Church in China. I would add that, for general outlook, comprehensive treatment, and abundant information, no recent book on China will prove of more value to leaders of this season's study-classes than this small volume of Dr. Porter's—*China's Challenge to Christianity*. The six chapter headings show its general scope: *Chinese Attitudes Toward the West; The Changing Environment; The Rural Majority; Tsin-*

Ch'ao—The New Tide; Spiritual Quests; Christianity Creative. The appended bibliography, chronological outline, statistical tables, and full index, add immensely to the value of the book. It may be obtained from The Book Store, 281 Fourth Avenue, New York, at 50c per copy in paper, and 75c in cloth.

Miss Boyer's *Suggestions to Leaders, on China's Real Revolution*, is now on the press, and will be ready for distribution before Sept. 15th. In my opinion this is the best piece of work which Miss Boyer has yet done along this line. The *Suggestions* are written out in more detail than usual, thus giving opportunity for leaders of all sorts and kinds of groups to select the points most effective in each case. The price will be as usual—25c.

Of further assistance to leaders will be a wall-chart showing the main course of Chinese history and development as contrasted with that of other nations. It will be interesting, as giving opportunity to compare outstanding periods in China with contemporaneous epochs elsewhere. The chart is expensive to prepare, but we hope to get the price down to 25c or 30c.

I hope shortly to make two other announcements of still greater interest; one referring to a book which prospective class-leaders have long desired; the other having to do with the study-book for next year. Both of these books will be of more than ordinary value to educational leaders and to students of international affairs.

Foreign-Born Americans Division

The Rev. Thomas Burgess, Secretary

THE arrangement of the Foreign-Born Americans Division with St. Andrew's Church in the Harlem district of New York, by which Russians living in the vicinity were to be given meeting privileges has proved successful far beyond expectations. Each Thursday evening between 400 and 500 Russians fill the parish house for social interchange. The Thursday night affairs are open to a limited number of Americans. Those who have attended these social gatherings were impressed by the rare artistic ability of the volunteer Russian entertainers. On every Wednesday and Friday and sometimes on other nights of the week there is some activity conducted by the Russians, while occasionally on Sundays special services conducted by a Russian priest meet the needs of these deserving people.

The interesting feature of this work is that it is conducted entirely by the Russians themselves, which demonstrates that the best results are obtained when such groups are helped to help themselves. They are now

planning to start a study group for adults during some week-day mornings, and to institute week-day religious instruction for the children during the afternoons.

No attempt has been made to impose any program or method upon them. They, like many other self-respecting people of foreign extraction, have proved themselves capable of operating and maintaining their own undertakings. It is not too much to say that such people could give Americans many suggestions toward the successful operation of social work.

The rector of St. Andrew's, the Rev. Albert E. Ribourg, D.D., who has proved to be so sympathetic and coöperative, has contributed not only a meeting place for these people, but encouragement as well. Many of the adult Russians of the community are to be found attending his services.

In this instance, as in all other cases where there are foreign-born communities with opportunities for fellowship, there are three essentials for successful work, as follows:

1, a sympathetic and interested leader influenced with the spirit of Christian fellowship; 2, a foreign-born group desirous of an opportunity and place to get together under the auspices of their racial leaders in the community; 3, an adequate meeting place, preferably in a church or parish house whose rector and people are ready and willing to render true Christian fellowship toward their fellow men.

Correction

IT is desired to make correction of the report of the Italian Conference which appeared in the August issue. The seventh resolution should have read:

Resolved: That the Woman's Auxiliary be made acquainted with the great need for women workers among Italians, and that it is urged that this need be considered by them.

Religious Education

The Rev. William E. Gardner, Executive Secretary

New Publications

The Rev. E. L. Haines, late of our Librarian mission, has written the new Birthday Thank Offering leaflet, which will be ready for distribution to Church Schools this month. The title is *The African Devil*. There is also a new and more attractive envelope for the birthday pennies. Both of these can be obtained without charge on request to the Book Store, Church Missions House, 281 Fourth Avenue. They should be asked for by number, the leaflet being No. 4533 and the envelope No. 4512.

The Department announces that the Church School Service League Mission Study Books and Teaching Programs for 1924-25 are ready for distribution. The subject for all of these is "China". They may be obtained from the Book Store, 281 Fourth Avenue, and are priced as follows:

Division II: (Ages 4-7), *China Primary*

Picture Stories..... 50c
 Division III & IV: (Ages 8-11), *Mook* 40c, (Teaching programs)..... 15c
 Division V: (Ages 12-14), *Forward March!* (Revised) 35c, (Teaching programs) 20c, (Picture packet)..... 10c
 Division VI: (Ages 15 and over), *China's Real Revolution* 50c, (Teaching programs) 20c, (Picture packet).. 10c
 Children of China—Postcard painting book 60c
 Shopping in China—Colored model of a Chinese street (To be cut out)..... 50c
 Bulletin No. 47 on Church Boarding and Day Schools (Old No. 30) has just been issued by the Department. It contains up-to-date information on boys and girls' schools, with latest enrolment figures and costs of tuition. The bulletin will be sent free upon request to the Department.

Christian Social Service

The Rev. Charles N. Lathrop, Executive Secretary

Back On the Job

FALL is the time of renewal of Church activity. Whether people go out of town or not there is during the summer months a lessening of activity, sometimes a diminution of services, suspension of this and that organization. Things are more at a standstill than at any other time of the year.

The autumn renewal, therefore, is a sort of New Year's Day. It is the time to begin things. The doctrinal year may begin with Advent, the fiscal year may begin with January, but as far as plans for activity go most parishes begin in September. What is not planned for then stands, by that fact, a poorer chance of being put into operation.

So what about social service? Are we going to be content in our parish to let it remain a little charitable relief work, some sewing for an institution and perhaps some friendly visiting? Or are we going to recognize, however dimly, its place in the conscience not of the few of leisure or of interest, but of every member of the parish, its place in relation to worship, in the prayers and in Holy Communion, its place in relation to our individual life, our family life and our civic life, and in our means of livelihood? Are we going to work toward a plan for educating the whole parish and not merely providing an activity for an interested few?

If we look favorably on the larger idea, we ought to begin thinking right away. We ought to begin thinking of the little group which is necessary as a center, as a board of strategy, whose sense and vision and intelligence and persistence will be equal to the task.

Does our parish have the persons qualified for such work? Do we know what fellow parishioners are in social work, are on boards of directors, or trustees of institutions, or are donors, which ones are in municipal work and could guide an effort to know the community, which are lawyers, which are educators, which have training in publicity? In other words, have we a full view of the field of possibilities? It is not

infrequently the case that the right person is not chosen simply because nobody realized that he had all that experience, and so forth.

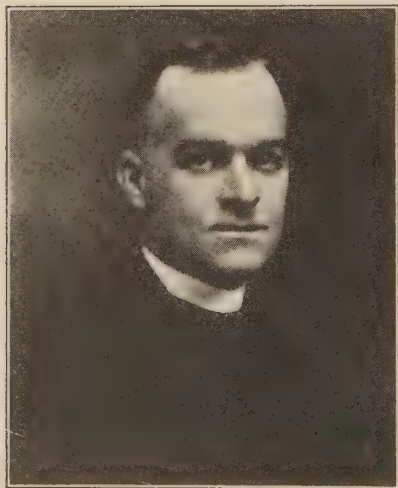
Then there is the whole program of the parish. Things have to be done seasonally. If there are to be presentations, addresses, conferences, study or discussion groups, literature distributed, it must be planned so as not to conflict with other educational efforts being put forth in the parish. What is to be the place of social service in the parish schedule? Or is there a schedule at all?

We think these are pertinent questions to ask ourselves at this time of year, and we should also recommend the perusal of leaflet No. 5522, obtainable from The Book Store, 281 Fourth Avenue, New York, entitled *Plain Points for Parish Practice in Social Service*.

Field Department

The Rev. R. Bland Mitchell, Executive Secretary

An Addition to Our Staff



THE REV. M. S. BARNWELL

The Rev. Middleton S. Barnwell takes office on September 1 as a General Secretary of the Field Department of the National Council. He is to work on the Pacific Coast in conjunction with the Provincial Field Department recently created by the Province of the Pacific.

Mr. Barnwell is the son of a clergyman and was born in Kentucky. After graduating in 1909 from the Virginia Theological Seminary he served in Kentucky, Maryland and Massachusetts.

Since 1912 Mr. Barnwell has been rector

of the Church of the Advent, Birmingham, Alabama, during which time the parish has grown from being one of the strongest in Alabama to one of the foremost parishes in the South, both in numbers and influence. Its income from current expenses has increased from \$4,500 to nearly \$20,000 a year. Twelve years ago the parish was making no pledges for the Church's Mission; today it is giving \$10,000 a year. Mr. Barnwell has given much time and strong leadership in diocesan affairs, aiding largely in the marked advance which the Diocese of Alabama has made in the Church's Program.

It is safe to say the Church has had no rector more beloved by his people. Mr. Barnwell makes no small sacrifices, financially and otherwise, in accepting his new post in the Field Department. His parish and his bishop relinquish him with deep regret but with loyal acknowledgement of the greater claim of the general Church.

Fresh Ideas Wanted

The rector of a wideawake parish in the Southwest recently wrote to the Field Department: "I am wondering if the Field Department has any special suggestions for this fall. . . . Please send me some fresh ideas."

We welcome letters of this sort. We may not always come up to the expectations of our correspondents with regard to the freshness of our ideas, but we are glad to have the opportunity of trying to fill a need.

Speakers' Bureau

Miss Jean W. Underhill, in Charge

FOLLOWING is a list of missionaries now in this country who are available for speaking engagements.

It is hoped that, so far as possible, provision will be made for the travel expenses of the speakers.

The secretaries of the various Departments are always ready, so far as possible, to respond to requests to speak upon the work of the Church. Address each officer personally at 281 Fourth Avenue, New York City.

Requests for the services of speakers, except Department Secretaries, should be addressed to Speakers' Bureau, 281 Fourth Avenue, New York City.

ALASKA

Rev. R. G. Tatum.

CHINA

The Rev. Dr. Y. Y. Tsu (Province 2).

The Rev. F. G. Deis and Mrs. Deis (Province 5).

Miss Mary R. Ogden (Province 2).

Prof. C. F. Remer, Ph.D. (Province 1).

Miss Elizabeth Barber, of Anking (Province 3).

CUBA

Miss S. W. Ashhurst (Province 2).

JAPAN

Bishop H. St. G. Tucker (Province 3).

Rev. R. W. Andrews (Province 8).

Miss B. R. Babcock (Province 7).

Miss A. Grace Denton (Province 1).

Rev. J. H. Lloyd (Province 3).

Rev. George Wallace, D.D. (Province 6).

LIBERIA

Mrs. E. M. Moort (Province 3).

Rev. E. L. Haines (Province 2).

MEXICO

Mrs. Ralph Putman (Province 7).

Miss Martha Bullitt (Province 2).

NEGRO

Archdeacon Russell (Province 3).

Mrs. A. B. Hunter (Province 2).

Woman's Auxiliary

Miss Grace Lindley, Executive Secretary

An International Conference

By Clara S. Capp

THE Woman's Auxiliary Conference in connection with the Conference of Social Service Workers of the Protestant Episcopal Church in the United States and the Church of England in Canada was held in Haverger College, Toronto, on Tuesday, June 24th.

Mrs. C. S. Capp, Vice-President in charge of Social Service of the Woman's Auxiliary, diocese of New York, presided. The following were present from the Auxiliary of the American Church: Miss R. B. Greene, diocese of Chicago; Mrs. E. W. Porter and Miss Whittingham, diocese of Newark; Mrs. Holmes, diocese of North Carolina; Mrs. T. H. Hazelhurst, diocese of South Carolina; Mrs. Charles K. Gilbert and Mrs. J. J. Fitz Gerald, diocese of New York. About forty members of the Woman's Auxiliary of the Canadian Church were present. In this number were included members from the dioceses of Toronto, Ottawa and Montreal. Miss Mary Minty, Educational Secretary, represented the Dominion Board and assisted in leading the conference which was opened by the members repeating together the very beautiful membership prayer used by the

Auxiliary of the Canadian Church.

Mrs. Capp explained the absence of Miss Lindley, Miss Tillotson and Mrs. Biller, all of whom were deeply interested in the success of the conference but owing to other appointments in distant places were unable to attend.

Mr. Alfred Newbery, Assistant Secretary of the Department of Christian Social Service, was introduced and gave a stirring address upon the need for deeper recognition of the significance of social conditions on the part of those interested in the foreign missionary work of the Church. Mr. Newbery used most forceful illustrations from his own experience in China which bore out his appeal for clear thinking on the part of Churchwomen regarding the conditions of their own neighborhoods.

Miss Kingston, secretary of the Social Service Department of the Woman's Auxiliary, diocese of Toronto, gave an account of the effort of the Auxiliary women in Toronto to understand the rural problems of their own neighborhood. As their representative she had spent a month in outlying

portions of the diocese learning somewhat of the needs and conditions, and on her return had stirred the Auxiliary to provide a trained case worker to go into the district which seemed most in need of help.

After these two addresses general discussion upon methods employed in the dioceses represented brought out the following points:

In South Carolina eighteen out of fifty-five parish branches are doing social work under the direction of the Auxiliary. Their work consists of institutional visiting, cooperating in local work for the foreign-born, the tuberculosis camp and soldiers' hospital; also educational work carried on by discussion groups and through addresses. Such topics as the inadequacy of state care for the feeble-minded and delinquents, the poorhouse and jail problems, have been discussed. An annual corporate communion had been held in which all secular agencies whose members are Churchwomen, but not working with the Church, were invited to participate. There had also been formed several weekly prayer groups.

The Newark representatives gave interesting plans for the training of volunteers which it is expected will be put into effect in the autumn.

New York's representatives told of the part the Auxiliary of that diocese is taking in helping the work at Ellis Island. There the Bureau of Reference for Migrating People has become a well-established and valuable clearing house for procuring and distributing information concerning immigrants

arriving in the United States, so that they may be followed up by the Churches. Toward this work the New York Auxiliary has pledged \$2,000 and large contributions of clothing have been forwarded from parish branches to Church institutions in the diocese. New York members, as well as those from most of the other dioceses, spoke of the great contribution the Woman's Auxiliary had made in advancing the Church's program in the social field by welcoming at its meetings speakers who brought to Churchwomen their message concerning projects which, though termed secular, still have a vital connection with the advancing of Christ's Kingdom on earth.

Dean Lathrop was present during part of the conference and in a brief address gave encouragement and inspiration to the Auxiliary, urging the members to go forward in a course of educational work which will bear fruit in better understanding of the Divine purpose for each individual in the community, as well as for the nations which though far distant are influenced by the character of the social order of so-called Christian lands.

Before the conference adjourned greetings were sent to the officers of the Canadian Woman's Auxiliary as well as to the officers at the Church Missions House, New York, and warm expressions of gratitude were voiced by the American guests for the privilege of meeting on Canadian ground with their fellow workers in this International Conference of members of the Woman's Auxiliary.

New Leaflets

THREE new leaflets have recently been added to those already published by the Woman's Auxiliary. The first, the title of which is *Untrained and Inadequate or Properly Equipped*, will be found most useful in the efforts now being made to complete the amount needed for the Woman's Auxiliary Specials. The leaflet begins with a striking little story of the value of "Knowing How," and then proceeds to demonstrate by a vivid analogy the value of the principle as applied to the equipment of Church workers for their task.

One of the most important matters before the Church today is that of training for service, and the Woman's Auxiliary, through its Special, is making an important contribution toward this great end. This leaflet will stimulate to further efforts those already interested in this project, and will help to arouse in those not yet aware of the greatness of the opportunity a desire to share in the undertaking.

United Thank Offering treasurers will be glad to know that a new leaflet containing many helpful suggestions is now ready. It takes the place of *Forty Suggestions for*

United Thank Offering Treasurers and bears the title *That All May Give Thanks*. The leaflet was prepared in consultation with Mrs. Mallory Taylor and will be of great value in the promotion of the United Thank Offering in this last year before the Triennial of 1925, when we hope to have the largest offering in the history of the Woman's Auxiliary.

The third is a leaflet which will be welcomed by all parish officers and by members of the branches. The title is *The Devotional Life* and the chapter headings are as follows: *The Need of Developing the Devotional Life of the Woman's Auxiliary, Some Aspects of the Devotional Life, Types of Brief Devotional Meetings, Making a Devotional Program and Some Results of the Devotional Life*. There is also a valuable reading list. The suggestions are simple and practical, as well as being most truly devotional, and the leaflet cannot but prove of great value in the ever-widening efforts which the Auxiliary is making to develop and to deepen the life of the spirit throughout its membership.

All leaflets are listed frequently in THE SPIRIT OF MISSIONS.

A LIST OF LEAFLETS

Leaflets are free unless price is noted. Address the Book Store, Church Missions House, 281 Fourth Avenue, New York, stating quantity wanted.

Remittances should be made payable to LEWIS B. FRANKLIN, Treasurer.

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- 105 The Church's Investment in Africa.

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- 552 Hermelinda, Her Sister, and the Hooker School.

Panama Canal Zone

- 577 Under Four Flags. 5c.

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- 608 Our Indian Schools in South Dakota. 5c.
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- 1550 Appalachia. 5c.

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- 1285 Missionary Education—Has It a Place in the Life of Today?

Foreign-Born Peoples in U. S.

- 1525 The Finns. By Arthur Cotter. 10c.
- 1532 Friends Wanted. Masque of Christian Americanization. F. D. Graves. 25c.
- 1533 Leaflet of Foreign-Born in New York City. 10c.
- 1534 The Episcopal Church and its Connection with the Evangelical Lutheran Church of Finland. In Finnish and English. Free.
- 1520 How to Reach the Foreign-Born, a practical parish program of fellowship.

- 1535 Ice Cakes That Chill Our Melting Pot. F. B. 50, 51, 52, 53, 54, 55, 56, 57. Bilingual Prayer Leaflets in English, Greek, Hungarian, Polish, Swedish, Finnish, Italian, Armenian and Roumanian. For hospital chaplains and parish clergy dealing with foreign-born. 15c. each.

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- 5506 Suggestions for Parish and Diocesan Social Service Organizations.
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- 5512 Suggested Social Service Program for Diocese and Parish with Three Papers of Constructive Value. (Bulletin 25.)
- 5514 The City Mission Idea (small leaflet).
- 5516 What is the Plus That the Church Has to Add to Secular Social Service? By Mrs. John M. Glenn.
- 5517 The Department of Christian Social Service. What it Has Done. What it Plans to Do.
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- 5521 A Practical Program for Church Groups in Jail Work. 15c.
- 5522 Plain Points for Parish Practice in Social Service.
- The Social Opportunity of the Churchman. 25c.; 5 for \$1.00.
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- Proceedings of First National Conference (Milwaukee), 1921. 25c.
- Proceedings of Second National Conference (Wickford, R. I.), 1922. 25c.
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- The Motion Picture Problem. 15c.
- The City Mission Idea. An Interpretation by Dr. Jefferys. 15c.
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- 2101 1922 Speakers' Manual.
- 2102 Accomplishments.
- 2103 The New Program.
- 2104 Faith and Prayer.
- 2105 Stewardship.
- 2107 The Church Service League.

- 2108 The Budget Dollar.
 2110 Opening Service. (For Preaching Mis-
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 2115 "What Shall We Do Then?" (Steward-
 ship.)
 3010-A Stewardship.
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BULLETINS

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 32 Syllabus of Theological Studies and
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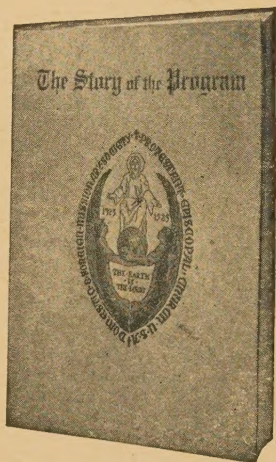
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